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ARTICLE I.

EMINENT PERSONAL RELIGION ESSENTIAL TO SUCCESS IN THE MINISTRY.

THE Christian ministry, as ordained of God, is the principal agency in the hand of the Holy Spirit by which souls are to be converted and saved, and this whole world reclaimed to Christ, its rightful sovereign. It follows that the office of a Christian minister is most important, honorable, and awfully responsible. Well might the apostle, when speaking of the work of the ministry and its results, exclaim, "Who is sufficient for these things?"

In entering on this high and holy office, and at every stage of the discharge of its duties, it is wise for us to inquire, in the language of the same apostle, "Lord, what wilt thou have me to do?" Nor is it enough that we should know what to do as ministers of Christ; it is equally important to know how to do it. If the right thing is done, but done with a wrong spirit, or in a wrong way, it may be worse than useless. Good things may be said, but said in a manner so wrong as to be productive of little or no good.

What is essential to success in the ministry, is a question of vital importance. It is certain that some have been, and some now are, more successful in the ministry than others. The reason of this difference may, in part, be correctly accounted for by attributing it to the sovereignty

of God. Nothing is more true than that all success is from God. "Paul may plant, and Apollos water, but God giveth the increase." But still are there not certain conditions under which success may be expected, and without which it may not be expected? Is it not ordained of God that certain things must be true of a minister, both in regard to his character and his work, in order that he may properly expect success?

It is not to be doubted that God sometimes gives men success in the ministry, whose character and preaching alike fail to indicate in them any proper fitness for the sacred office. He is able to bring good out of evil, and to cause "the wrath of man to praise him." But, ordinarily, success in the ministry may not be anticipated, unless there be some degree of conformity to the requirements of God, in regard both to the ministerial character and work. It will be our object in this discussion to exhibit our view of the high place held by eminent personal religion, among the elements of a minister's usefulness and success.

We hold it to be beyond controversy that deep-toned personal religion,—an experience of the power of Bible truth,—a realization of the gospel in the soul, is most of all essential to success in the ministry. It lies at the foundation of all others. A heart deeply imbued with gospel truth is to all the other qualities which a minister may possess, what fire is to combustible materials; without it, there will be neither light nor heat. It is what steam or water power is to machinery; without it there is no motion—nothing is done.

It was this more than any thing else which distinguished the preaching of the apostles, and secured to them their wonderful success. They were not only pious men, but preëminently pious. They were deeply imbued with the spirit of the gospel. They felt the power of divine truth. Love to Christ and love for souls were the master passions in their hearts. The love of Christ constrained them in every department of their high and holy work; and love for souls impelled them to incessant toil and prayer. Their faith was of a high order. It took such strong hold of Christ, with his purposes and promises, and brought him so near, with all his glory, that it was as if he had been with them in person. Heaven and hell, and

the awful scenes of the final judgment and of the future world, stood out before them as living realities. To them the religion of Christ was every thing, and every thing else, in comparison, was nothing. They had vivid conceptions of divine truth, and its influence thrilled their souls. They were charged with the message of God to lost men, which they were to deliver as from him; and, thus qualified, they went forth "as ambassadors for Christ."

They "went every where, preaching the word." They "ceased not to warn every one, night and day, with tears;" and when their work was finished they could say, in truth, "I take you to record that I am free from the blood of all men; for I have not shunned to declare unto you all the counsel of God." Animated by such feelings, they could not do otherwise. With the whole system of gospel truth, like "a fire shut up in their bones," with the love of Christ burning in their hearts, the worth of souls, and their final destiny in heaven or in hell, vividly before them, and conscious that they themselves must soon stand with an assembled universe "before the judgment seat of Christ," to "give account" of their ministry, how could they fail to preach most effectively? How could they do otherwise than discharge their trust in the best possible manner?

There is an intimate connection between eminent personal religion and success in the ministerial work. The essence of religion is love to Christ and love to the souls of men. A man is religious in proportion as he loves the Saviour and the souls of men. He may have every other passion and principle, but if he have not this, his "heart is not right in the sight of God," his "religion is vain."

But love to Christ and love to souls is promoted by the conjoint influence on the heart of the word and the Spirit of God. Religious truth is the proper aliment of the human soul; and when that truth is made clear to the mind and applied to the heart, in all its richness, purity and efficiency, by the Holy Spirit, it produces the most salutary influence. Then the soul "grows in grace," it becomes "strong in the Lord and in the power of his might." And this is what we mean by eminent personal religion. It is that state of a human being in which the

whole soul is permeated, pervaded and filled by the word and Spirit of God ; in which the soul realizes the glorious system of gospel truth in all its power, and enjoys a sacred nearness to God, and free and frequent intercourse with him.

Such a state of mind will have a most happy influence upon a minister in every department of his work. It will manifest itself in his countenance, his deportment, his gestures, in the tones of his voice, in "thoughts which breathe, in words that burn." Such a man cannot fail to commend himself to his hearers. God will be with him and crown his efforts with success. "It is not great talents which God blesses, so much as great likeness to Christ. A holy minister is an awful weapon in the hand of God. A heated iron, though blunt, will pierce its way even where a much sharper instrument, if it be cold, cannot penetrate. So if ministers be filled with the Spirit, who is like fire, they will pierce into the hardest hearts, where the sharpest wits cannot find their way."

Eminent personal religion in a minister is intimately connected with his success,

1. Because it makes him preëminently prayerful. A minister's success depends entirely on the divine blessing. With "Christ strengthening him, he can do all things;" without him, "he can do nothing." "Except the Lord build the house, they labor in vain that build it." And a divine blessing comes in answer to prayer. "Prayer ardent opens heaven." Ministers are and will be, usually, if not invariably, successful, in proportion as they are men of prayer. If they pray much, and pray in faith, they will prosper; if they restrain prayer, they will not prosper. Of this the devout minister is deeply sensible. He feels the necessity of prayer, and of the spirit of prayer. He feels bound to pray, and he loves to pray. He will pray frequently, fervently, and with great importunity. He will enter, as it were, into "the most holy place,"—he will get near the "mercy seat;" and, firmly relying upon the purposes and promises of God, he will wrestle hard,—he will plead earnestly and long for the blessing. Like Elijah, he will not give up, though he has prayed for the same thing six times. He will feel the spirit of Jacob, if he does not use his words:—"I will not let thee go, except thou bless me." Such a man will not

enter upon any part of his sacred work, without first seeking the guidance of heaven. All his studies will be mingled with prayer. From his closet and his knees he will go to his pulpit, and from his pulpit he will return to pray.

2. Eminent personal religion will aid the minister in the selection of his texts and topics of discourse. An important part of a minister's work is to "preach the word." The successful preaching of the word depends in a high degree upon a proper selection of texts and topics of discourse. The preacher of the gospel is furnished from heaven with his text book; he is shut up to the sacred volume, as the source of all his subjects. Nor need he wish for a wider range—a more extensive field from which to cull—a deeper fountain from which to draw.

In the Bible there is an almost endless variety. It is a deep and inexhaustible mine of the richest treasures. There is truth suited to every case, and appropriate to every occasion. From such a variety it is no easy task to select, at all times, what is best adapted, and what will produce the best effect upon those who hear;—a task, in fact, which no man, unaided, can fulfil. Of this, the eminently religious man is sensible, and seeks direction from heaven.

Still, he will not expect to receive miraculous aid, or to be guided without the exercise of his own judgment. On the contrary, having sought from God that "wisdom which is profitable to direct," he will bring to the study of the Bible all the powers of which he is possessed, and all the aid, from every source, of which he can avail himself. In the selection of his text and topic, he will not consult his own fancy, ease, interest, or personal pleasure, nor the fastidious taste of his hearers. He will not bow to their flatteries or their frowns; nor will the political, literary, or civil aspect of the times, in ordinary cases, have any thing to do in directing him. He has vastly more important interests to consult. He has to do, on the one hand, with souls,—with deathless spirits, which are speeding their way through probation to the final judgment, to spend an eternity in all the bliss of heaven, or in all the woes of hell; and, on the other hand, he has to do with his final Judge, who has charged him to be faithful,

and "watch for souls as they that must give account." He feels the awful responsibility of his station, and is anxious, above all things else, to please God and win souls to Christ. His object is definite, and he will select his text with reference to that object. Other texts and themes may be better adapted to please in a given case; they may be more easy to be discussed; to use them would save much time and mental labor it may be; but that is not the question with him who feels the worth of souls and the weight of truth. His object is to enlighten the mind and to affect the heart; and the text and the topic best adapted to that end, is the one he selects.

In the preaching of such a man there will always be a striking harmony between the text and the subject deduced from it. There will be no want of originality, no want of variety. He will bring out of the treasury of God "things new and old."

3. Eminent personal religion will have the most happy influence upon the minister in his exhibition of the truth. He whose heart is deeply imbued with the gospel, whose "bowels yearn" over his fellow men, who "travails in birth" for them until Christ is formed in them the hope of glory, and who feels the "love of Christ constraining" him, is prepared to preach the gospel, and he will preach it in the "demonstration of the Spirit and with power." He contemplates his hearers in reference to the judgment, and their eternal destiny; in reference to the brevity of life, and the great work to be done in them and by them, in order to the salvation of their souls. He knows that whatever is done in relation to the soul's salvation must be done "quickly." In introducing his subject, he will follow the example of our Lord in his discourse with Nicodemus, and in his sermon on the mount. He will come as directly as possible to the work in hand. His exposition will be simple, clear and impressive. Making no attempt at display, he will aim to give his hearers the true meaning of the text, the precise sense which the Holy Ghost intended to convey. His language will be simple, but forcible; his illustrations striking and impressive; his figures, like those of the Saviour, borrowed from scenes and circumstances with which all are familiar. He will not lower the standard of truth, nor the claims of religion, to the wishes of depraved men. He

will not preach "smooth things" to please those who are crying, "peace, peace, when God has not spoken peace;" and, when duty requires, he will speak out in tones of thunder the dreadful threatenings of the book of God. He will not seek for milder terms than those of our Lord. He will speak of things as they are, and as they will appear in the light of eternity. He will think more of commending himself to the consciences of his hearers, than of pleasing their ears with well-turned periods. He will deem it better to affect the heart, than to please the fancy;—to cause sinners to weep for their sins, than to cause them to wonder at the learning, wit or ingenuity of the preacher. His preaching will be distinguished by sobriety and earnestness. Others may be trifling and vain, and

"Court a smile when they should win a soul."

Not so with him. He will be sober, but not melancholy; grave, but cheerful. In his presence and under his ministry it will not be easy to be light and thoughtless. He will present in a vivid manner scenes the most solemn and awful, the most grand and glorious; and all with a spirit and air so befitting his subjects, his character and his station, that the most careless will often be compelled to listen.

He will be in earnest too. Others may, as some, alas! do, manifest so much indifference in their preaching, as to make the most dreadful realities seem like mere fiction. But he is in earnest. He "speaks that which he knows, and testifies of that which he has seen." He enters into his work with all his heart. He throws his whole soul into his subject. So vivid are his conceptions of truth, so deeply does he feel its power, that it were impossible for him not to be in earnest. He knows that sinners must be awakened and converted, or spend their eternity in hell;—that Christians must "fight the good fight of faith," or they will not "lay hold on eternal life." He feels that he has a great work to do, and but little time to do it in; he must therefore be diligent and in earnest.

The devout minister loves his work. It is no task for him to preach. He will not be over-anxious to secure others to preach for him. He often longs to "speak that

he may be relieved." Richly freighted with truth, he is anxious to unload his burden. It is a pleasure for him to "vindicate the ways of God to man," to "hold forth the word of life," to "pray sinners, in Christ's stead, to be reconciled to God."

In short, such a man will be appropriate, simple, pungent, and, of course, effective in his preaching. And all this because, in the existing state of his mind, he cannot be otherwise. To aim at a display of talent, learning or wit, to be dull in his manner, or to indulge in lightness, would be a violation of the best feelings of his heart.

4. Eminent personal religion will produce a happy influence upon a minister in regard to pastoral visitation. It will make him not only willing, but anxious, to visit his hearers, and will prepare him to do it in a profitable manner. With a heart beating high for the salvation of the people of his charge, he will love to converse with them personally upon the great interests of the soul, the claims of religion, and the things of eternity;—to read to them the word of God, and pray with and for them. And eminent personal religion will secure for him a ready access to them. Howard, the philanthropist, says, that he never found human beings, however degraded and fiendish, to whom he could not gain access, could he but convince them that he was their friend. So devoted was he to his work of mercy, so deep were his feelings of compassion, so tender his sympathy for the wretched, and so incessant and earnest his efforts to do them good, that they could not resist him. So it is with the minister who shows from his whole deportment, his every word and action, that he feels for souls, and is willing to spend and be spent to do them good; who makes it evident that he is sincere and in earnest, that he believes the truth, and cannot forbear to pour it forth from a full heart, in the name and by the authority of his divine Master. It is not in the worst of men to turn away from such a man. They will be overawed, at least for the time, and listen to plain dealing from him, which would offend them, if it came from a different man. From him, too, the erring Christian will receive reproof with meekness and listen kindly to the voice of admonition.

Such a minister was Whitefield. His eminent religion, beyond a doubt, was, to a very great extent, the secret of

his success. He was original, simple, pungent, eloquent, because his soul was on fire with love to Christ and the souls of men. He felt the power of truth so deeply on his own heart that he could not forbear to pour it forth in torrents whenever the occasion required, or an opportunity could be found. Let others feel as he did, and if their preaching is not equal to his, it will very nearly resemble it in the elements most essential to success; and their influence may not be so extensive, but it will be great and good, and their reward glorious.

J. G.

ARTICLE II.

THOUGHTS CONNECTED WITH RURAL CEMETERIES.

Guide through Mount Auburn. Boston.

Inscriptions at Mount Auburn. Boston Almanac. 1848.
From page 133 to 162.

AMONG the tasteful and humanizing practices which mark the progress of refined sentiment in our day, is the establishment of rural cemeteries; places where, amid the quiet and beauty of nature, and far removed from the anxious haunts of business and the giddy scenes of short-lived pleasure, the dead may be laid down to rest. The disposal of the mortal remains of those who have been loved and cherished in life, has always been a matter of interest with the living; but it cannot be said that the mode of treating the lifeless body, or the choice of a place in which it might await the final summons, has always been such as either just notions of death, or tender human affection, would have dictated. That, until recently, there has been in this country a great want of attention to this subject, we think very few will be disposed to deny; and the change which has now come over the public mind in regard to it, is not more evident, than

it is indicative of a growing refinement and of the prevalence of what seems to us truly Christian ideas respecting what is usually termed the "end of man," but which is in reality his birth into a wider sphere, and an endless state of being.

It has been remarked by one* who, for beauty and depth of sentiment, and extent and variety of knowledge, has left few equals in the world, that the prevailing modes of treating the dead, among different nations, are worthy of great consideration, as testimonies of their modes of thinking and degrees of civilization; and that generally, over and above all this, they are very intimately connected with their secret impressions and feelings of religion. This view of the subject is doubtless correct; and it would be pleasant and not a little instructive to take a survey of the different customs, in this particular, of different nations, and of the same nations at different periods of their history, and draw from them their prevalent ideas respecting man, his body, his spirit, his destiny; but this would not comport with the design of the present article. Our object is at once more simple and more practical; that of calling attention to the general subject of cemeteries by offering a few thoughts which, in the present state of public sentiment, naturally connect themselves with such a theme.

It were in vain, on such a subject, to attempt to confine the mind to a formal and argumentative essay. Nor would this be the means by which we might hope to effect the humble object we have in view. It is the tender sentiments of the heart, the softly tremulous strings of feeling, which we touch, when we speak of the dead, and their place of rest from this earthly life; and this hidden region of ever-sensitive affection lies open, not to historical detail or a logical array of ideas, so much as to the gentler influences of passing thoughts and natural suggestions.

If called upon to show what profit shall come to the dead from all the care and taste which affection may bestow on their narrow abode, we should at once reply, that the departed may rest as sweetly in graves unadorned by human hands, as in the most costly sepulchres of

* Frederick Schlegel. Lecture IV, on Literary History.

kings. Neither the place where they lie, nor the scenery which surrounds their lowly habitation, can in the least affect their secure and dreamless repose. It is strictly but coldly true that

“ There ’s not a dungeon slave, that ’s buried
In the highway, unshrouded and uncoffined,
But lies as soft and sleeps as sound ”

as any royal tenant of the Pyramids, or any much loved form on whose grave affection rears the earliest and most lovely flowers. The dead are beyond the reach of all earthly associations and all kind offices from survivors; and we do nothing in contradiction of this admitted truth when we choose out with care, and adorn with becoming mementoes of affection, their silent resting place. The tribute we pay to the dead is the tribute of affectionate remembrance; it is the offering of a bereaved and sympathetic heart, which nature prompts and which religion does not forbid; and in the very act of bestowing which, our own hearts may be made purer and better.

The influence upon the living, of a proper disposition of the dead, is in all respects most happy. When the place of their rest is rendered pleasant and attractive by the hand of correct and chastened taste, the thoughts of friends will often wander thither and gather around the once loved form reviving recollections of departed worth, beauty and affection, without the sorrow and gloom which too often accompany thoughts of the dead and of the grave. Nor will the spot be without interest even to the stranger. There is with the living a regard for the dead, and a thoughtfulness respecting death, which makes the place where they lie sacred to meditation; and when properly chosen and adorned, a favorite retreat for sober and pensive reflection. The influence of a walk in such a place is of salutary tendency. It serves to soften the general tone of feeling, to quench the fire of passion, to moderate the aspirations of ambition, to dispel the illusions of hope, to allay vanity and frivolity, to admonish of the shortness of time and the reality and nearness of eternity; in a word, to give to life its true and awful significance, and open the heart to the persuasive voice which, at such a time, come in upon us from the world of spirits. It makes the living feel that they must

die. The place itself, above all others, gives a force to this truth which is fitted to leave in every heart a valuable impression.

Nor are lessons of wisdom and religion, at such a time and place, gleaned alone from our silent meditations. In a well-ordered cemetery, where the monuments and inscriptions are appropriate, we read from the sculptured marble many an impressive text, many a tender and powerful admonition. We are told of the shortness of life, of hopes suddenly blasted, of beauty withered in the time of its early bloom, of usefulness prematurely cut short, of strength and greatness suddenly laid low. Every thing we see, from the broken column, to the simplest or most elaborate inscription, tells us of the inevitable lot of man, and says, "be ye also ready."

There is no sentiment more native to the human heart than the desire that the friends we lay in the grave may rest secure and inviolate. The bare thought of their being disturbed, or their once lovely and expressive features being marred by any power but that of natural and appointed decay, is a wound inflicted on our affections. All this happens in accordance with a universal law of our nature, and in spite of the cold and rigorous teachings of demonstrative philosophy.

Nor can we be indifferent as to the disposition of our own mortal remains, when the spirit which now actuates them shall have left them to their natural dissolution. No one, under the influence of natural feelings, can look forward to the scene of his last sickness and death, without an anxious longing that friendship, tender and affectionate, may watch around his dying pillow, and perform the last sad offices to that which death shall leave behind. The voice operating is here the voice of nature and of experience.

"On some fond breast the parting soul relies,
Some pious drops the closing eye requires;
E'en from the tomb the voice of nature cries,
E'en in our ashes live their wonted fires."

"Bury me not, I pray thee," said the patriarch Jacob, "in Egypt; but I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their

burying place. There they buried Abraham and Sarah his wife, there they buried Isaac and Rebecca his wife, and there I buried Leah." And thus do we all love to think, that in their last long sleep, our bodies may lie in close connection with kindred dust, as though that which was dear to us in life would be precious to us in the grave. And this, as it seems to us, is one of the pleasantest thoughts connected with rural cemeteries,—that provision is made that those whom affection and sympathy grouped together in life may sleep in a family group in death. Delightful, yet affecting, is it to look upon the graves of a household, all within the same small enclosure, awaiting together the morning of the resurrection.

All the appendages of the place where the dead are to rest should be simple, chaste, unostentatious, and yet free from all marks of negligence and rudeness. Every thing should be such as shall remind the visitor that not the glare and glitter of life,* but the stillness and solemnity of death, are there; that the associations of the place are with human mortality, with eternity, and with God; that the living are expected to come hither, not in idle curiosity, or for vain amusements, but to indulge in sober and devout meditation. All should be fitted to make the spot appear as the threshold of the world of spirits, the gateway to the retributions of eternity. And to this end, art must call to her assistance the unequalled and ever ready hand of nature. The works of the Almighty must join with those of man to give to the scene appropriateness and perfection. The spot must be well chosen; seclusion should be one of its attributes; and there must be trees and verdure and fragrance, no less than the chiselled marble and the significant inscription. The shade of a grove and the bloom of humble flowers are among the most desirable accompaniments. All this is demanded by a sentiment which lies deep in the human soul, that the thought of man's mortality is appropriately joined with the perpetual and oft renewed life and bloom of nature. Man dies and wastes away: his body is given to inevita-

* [Sometimes great want of taste is manifested in the floral decorations of rural cemeteries. In the cemetery at Taunton, Mass., in the summer of 1847, a flaunting dahlia was to be seen, flourishing over the grave of a young wife, who had died at the age of 21! Ed.]

ble dissolution ; but the grove stands, the tree lives, and the flower fades in autumn to bloom again in the spring. And thus do we all delight to think of friends that are gone. They are dead, but still they live. They have put off their mortal part to put on immortality ; and if united to the Saviour by faith, their life is hid with him in God, so that when he shall appear they shall also appear with him in glory. And of this immortality, and of the future restoration of the bloom and beauty of which death has deprived us, in the removal of dear and valued friends, ever reviving nature, and the annual unfolding of its flowers, is an emblem too striking and too grateful to be overlooked ; and they help us, the tree, the green grass, the bursting bud and opening flower, to take to our hearts the exquisite sentiment of poetry, that

“ On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb.”

In all ages, men have been fond of investing the place of the dead with the shade of trees and the fragrance of flowers. The aboriginal Germans are said to have buried their dead in groves, consecrated by their priests.* The ancient Hebrews, except in the case of their kings, in which there was a poor attempt to honor royalty, preferred for their last resting place the retired garden, where the foliage of spreading trees threw coolness and seclusion on their graves.† The ancient Greeks and Romans chose the shady grove, and were accustomed to strew the graves with flowers. And in Germany, at the present day, the community of Moravian Brothers, that little band in whom nature and Christianity live in delightful union, and perhaps in unequalled purity and loveliness, form their places of burial into gardens, to which, in their simple and beautiful faith, they give the name of “Fields of Peace.” In like manner many of the Catholic churchyards in Germany are distinguished for their pleasing appearance ; and there is the affectionate practice of covering the grave with a bed of flowers which the friends of the silent sleeper water from a fountain dug for the sacred

* Judge Story's address at the consecration of Mount Auburn.

† Jahn's Archeology.

purpose.* And such, we are told, is the tender sympathy of the living for the dead in Switzerland, and also in Wales, that either on the anniversary of their death, or other memorable occasions, the people revert to the graves of departed friends and strew them with fresh and fragrant flowers.† And in what beautiful harmony with the tender promptings of affection is such a simple custom. It is poetry, but it is also nature, which says,

“ Bring flowers, pale flowers, o’er the bier to shed
A crown for the brow of the early dead ;
For this through its leaves hath the white rose burst ;
For this in the wood was the violet nursed ;
Though they smile in vain for what once was ours,
They are love’s last gift,—bring flowers, pale flowers.”

Though the early Christians repudiated the custom of crowning the dead body and the coffin with garlands, because they feared it would savor of idolatry, they yet so far obeyed the dictates of nature and kindly feelings as to strew flowers on the grave.

The history of the various methods of disposing of the dead, in different ages and countries, suggests the inquiry whether any one of these different practices is more suitable than any or all others. In ancient times, the bodies were sometimes buried in the earth; sometimes they were burned, and the ashes were gathered into urns, which were carefully deposited in the ground; and sometimes they were laid in tombs, either embalmed for long preservation, or left to the natural progress of decay. The practice of burning, which seems never to have been universal among any people, but which was not uncommon in Greece and Rome, passed away under the influence of Christianity, and will doubtless never be restored. In itself it seems extremely unnatural; and neither the false philosophy, nor the fear of insult from enemies, to which it owed its origin, will doubtless ever again impel the human mind to a practice so opposed to all the dictates of refined and tender affection. The practice of building tombs is not yet extinct, though it is believed to be rapidly giving place to the more simple and rational

* Encyclopedia Americana, Art. Burying-Places.

† Mrs. Southey’s Chapters on Church-Yards. Chap. I.

custom of depositing the dead body in the ground, which seems to us the most agreeable to nature and the least liable to objection of any mode of disposing of the dead which has ever been adopted.* We naturally speak of the earth as our common mother; she furnishes materials for our living organization; she feeds and clothes us by her bounty; her beauties delight our eyes; flowers from her bosom refresh us by their fragrance, and we naturally feel for her more than a mere poetic affection. And what can be more accordant with the native sentiments of the heart, than the desire that when we have done with life we may lie down in her bosom to rest? "What can be happier," says Cyrus to his children, "than that my body should mingle with that earth which is the common giver of all good things?"† This was the language of a heathen, and we may therefore say of nature, while the language of Scripture, "Dust thou art, and unto dust shalt thou return," suggests the propriety that the earth, out of which our bodies are formed, should receive them when they are no longer the habitation of the living spirit.

Our natural attachment to the earth as a place of rest for our mortal remains, may have been greatly diminished if not entirely destroyed by artificial means; and yet even in such cases, the voice of nature will sometimes make itself heard. Who that has ever seen or ever read of the lifeless body consigned, with a startling plunge, to the bottom of the ocean, or heard the tales of horror which came up from the battle-fields, or the deep, dark forest, where birds and beasts of prey fatten on human flesh, but has felt a strong revulsion of nature, and the desirableness of being permitted to lie quiet and undisturbed, and, if possible, beside kindred dust, beneath the clods of one's native earth?

In contrasting a common grave with a tomb, a simple excavation in the ground with a habitation reared above it or sunk below its surface, with the means of opening and entering, we might assign as one reason of our prefer-

* We believe that the trustees of Mount Auburn, some years since, prohibited, except under certain circumstances, the erection of tombs in this most magnificent of American cemeteries. We think the example a good one, and indicative of good taste, and hope it will be followed by those who have the care of other "cities of the dead."

† Xenophon, *Cyrop.* Lib. viii, chap. 5.

ence, the danger which may attend the opening of a tomb and breathing the air which it has long confined. But we choose rather to restrict our remarks to other objections. And the great objection, aside from taste and simplicity, which we feel, is, that as a tomb above ground becomes old and dilapidated, it is not only extremely unsightly to behold, but may expose the sacred remains which it was intended to conceal; but even if it is below the surface, it can hardly be secure, even for a single generation, against liability to need attention to keep it in a becoming condition. But aside from this, which, taking years into view, we regard as a very grave objection to tombs, who would not find it more pleasant to think of the body of a friend securely laid to rest in the bosom of the simple earth, where, when the coffin decays, the dust of the body shall mingle unseen with the dust of the ground, than to think of the same body deposited in a chamber prepared for it, where, when its wooden enclosure has decayed, the mortal dust shall be exposed; or if the coffin be of some imperishable substance, prevented from uniting with its kindred particles and being lost to human view in that for which it has a natural and appointed affinity? "By interment," says Frederick Schlegel, "we restore to the earth what was originally derived from it, and entrust to her motherly bosom the earthly body, as a seed sown for futurity. And if, as the Scriptures plainly indicate, the natural body is the seed from which a spiritual body is to arise, how much more accordant with the idea of such a germination, that the dust of the body shall lie enclosed in the warm embrace of the simple earth from which it was originally taken." But we leave this subject to be viewed by our readers as their own reflections shall direct them. We are aware that the question is not one to be decided by argument, so much as by taste and sentiment; and having expressed our views freely, we have no wish to dictate a decision. We cannot, however, withhold the opinion that the practice of simple burial in the ground will ultimately, and probably at no distant day, supplant all other modes of disposing of the relics of the dead.

As to inscriptions upon monuments reared over the graves of departed friends, while both propriety and affection suggests that they should not be wholly omitted, good

taste demands that they should be short, significant and unpretending. Neither the common grave-stone, nor the more expensive column or structure, is an appropriate place for extravagant eulogy, or a detail of every virtue which adorned the dreamless sleeper. It is a place for the simple record of the time, and, it may be, of the circumstances of his departure, and perhaps of a passing word of affection for the dead, or of admonition to the living. A sentiment expressed as if it came from the lips of the departed, is sometimes happily appropriate; and not unfrequently, a short, well-chosen passage of Scripture is, of all inscriptions, the most becoming and impressive.

Perhaps there is no one thing more likely to mar the beauty of the many cemeteries now in existence or yet to be established, than a desire for singularity, and for a display of expense, in monuments and monumental inscriptions. There is in all matters a great diversity of taste; and it were not well for the beauty and charm of life to have this diversity destroyed. We are made to love variety; all nature is full of it; and in its endless beauty true taste finds much of its gratification. But there is often a taste for singularity, a desire for something unlike every thing of the kind which the thought of man has ever before devised; an attempt to be original, when it would be much better taste, because much more natural, to bring our views nearer to the common standard. And we think that where fancy has so much to do as in the choice of the form and finish of a monument for the dead, there is great danger that simplicity, nature, and unchangeable propriety, will be sacrificed to a desire to be original, striking, or more than usually appropriate. But there is perhaps greater danger to the real beauty of our cemeteries, from the great and growing love of expense which marks our country, if not our age, in almost all matters upon which money can stamp its image. With many, the cost of a thing determines at once its superiority or inferiority, whether it be a thing to be made better or no better by the expense bestowed upon it. And this love and pride of expense men may carry with them when they are directing monuments for the dead, to the utter violation of that simplicity which should characterize all such memorials. We do not mean that either the larger monument or the more humble head-stone, should be parsimoniously cheap, as though the liv-

ing grudged the dead this means of making known to coming generations the place where they lie; but we mean to say that they should never be made to display the superior wealth either of the dead, or of the friends who erect them to their memory. Let there be variety, chastened, however, by the associations of the place; and let no pains be spared for any thing which can speak appropriate and impressive sentiments to him who stops to read; but let all be simple, natural, unostentatious, and in harmony with the great idea that death is a mighty leveller, destroying, by his simple touch, all the fancied elevation which riches, titles, or any thing but simple, genuine goodness can give to men on earth. If wealth will seek display, if gold must tell of its place and its possessor in costly and enduring monuments, let them not stand in places of the dead, except it be as a people's tribute in honor of great and heroic deeds to one's country, or some distinguished service to the human race. And even in these cases, the cenotaph were perhaps to be preferred to any monument placed over the dust of the honored dead, or containing their mortal remains.

Few thoughts are more humiliating to the pride of man, as he stands forth in the strength and vigor of life, than that, after all that can be done by material monuments to perpetuate our own, or the names of departed friends, time bids defiance to our efforts, and will erase the most enduring inscription. "There is no antidote," says Sir Thomas Brown, "to the opium of time;" and in vain do we seek to transmit our names to distant posterity by any material structure over the place of our mortal remains. The solid stone, whose hardness almost sports with the sculptor's chisel, cannot resist the action of the elements, but must yield to the all-corroding touch of years. In the language of the author of *Hydrotaphia*, "grave-stones tell truth scarce forty years,"—and, to speak with more caution, a single century works sad ruin in most sepulchral monuments. "In vain," continues the above named quaint and original author, "do individuals hope for immortality, or any patent from oblivion, in preservations below the sun." And how true is this of all the ordinary means by which ambition seeks to live in future generations. But there is an immortality which the poor as well as the rich may obtain. It is the immor-

talities of goodness, of noble, Christian deeds—deeds great, if not in the sight of men, yet in the sight of God—and ever secure of honor from him who will cause the name of the righteous to be in everlasting remembrance. Here is indeed a memorial over which time has no power; and to earn it during life, is an object worthy of man's highest powers, and most diligent endeavors. "Who," says Sir Thomas Brown, again, "can but pity the founder of the Pyramids?" And who, we may add, can but honor and admire those heroic deeds of virtue and religion, which stand along the highway of ages, telling to every passing generation, of those who, amid much difficulty and conscious weakness, achieved them by a rigid and persevering adherence to duty? Such memorials can never pass away.

It were wrong in the present connection, not to acknowledge our obligations to Christianity, not only for the light which it throws upon the future world, but also for the peaceful and hallowed associations with which it invests the grave. To those without a divine revelation, the place of the dead has always been a place of gloom; and whatever may have been done by outward decoration to relieve its deep dreariness, still the thought of it was never pleasant. The house of the dead is to a heathen mind a house of desolation. But Christianity dispels its cold and cheerless horrors. It makes it a place of calm and serene repose, a house of expectation, where mortal relics await a promised immortality. The idea of death, so full in itself of dreariness and terror, is in Scripture, and particularly in the New Testament, softened down into the grateful and peaceful idea of sleep. All the good, every believer in the Son of God, when he closes his eyes to this world, sinks into a sweet and temporary repose, from which the divine promise stands pledged that he shall one day awake to put on immortal bloom and vigor. And it was this idea of death as a sleep, that gave the name of CEMETERIES (*κοιμω*, to sleep,) to the burying-places of the early Christians. The word itself, means a dormitory or sleeping-place; and in the language of Bingham, was used in this connection, "because the bodies were not supposed to be properly dead, but only laid to sleep till the resurrection should awaken them."*

* *Antiquities of the Christian Church*, book xxiii, chap. 1.

To divest the grave still farther of its ancient terrors, inspiration gives us the strange but consoling fact, that the Saviour of men himself, once passed through its dreary portals, and rested in its solitary mansions. Angels watched over his peaceful slumbers, and he arose to die no more. And this is a pledge of immortality to all his followers. They die, but like him they shall live again. In Christ, their great Head and heavenly Forerunner, they shall sleep safely and sweetly, till, awaking in his perfect likeness, they shall all meet together in that world revealed to the Christian's faith,—

“Where the dirge-like tones of parting words
Shall smite the soul no more.”

Thanks be to God for this comfortable consolation to surviving friends, and this most effective of all means of relief and comfort to the anxious and inquiring spirit, just ready to launch away on a voyage of “awful length,” and to one without the light of Revelation, of thick darkness and the most dreadful uncertainty.

The influence of Christianity on the ideas and habits connected with the dead and the proper care of their bodies, is seen in the feelings and practice of its early professors, when one of their number had left them for another world. At such a time they were accustomed to sing psalms and hymns while the corpse was kept, and when it was carried in procession around the grave. And these anthems were not songs of sorrow, but of joy. In later times they carried palms and olive branches in funeral processions, in imitation of the triumphal entry of their Saviour into Jerusalem. They were also accustomed to administer the sacrament at the place of burial, in intimation that the sleep of death did not interrupt communion between the dead and the living. It was with them a favorite idea that the saints on earth, and those above, were all members of the same mystical body of Christ. With these views of death and the future condition of believers, they refrained from all immoderate grief and mourning, which they regarded as inconsistent with Christian faith and hope. They never, however, condemned the proper expression of natural affection, or commended a stoical indifference. Their feelings were alive to all the tender recollections of departed worth and friend-

ship; but their faith wrought submission to the will of God, and their hope concerning those that were gone, assuaged the grief of a temporary separation.*

We had intended, before closing this article, to offer some remarks on the symbols or emblems which are so often placed on tombs and funereal monuments. But we must decline at present such a service. Our space will hardly allow of it, and we confess also to a want of satisfactory knowledge on the subject, which would greatly restrain us in the expression of opinion on many points on which opinion from good authority would be both timely and useful. We have visited some of our most celebrated cemeteries, and have looked somewhat into books in quest of information as to the significance or design of such symbols; but we feel incompetent to speak of the origin or philosophy of many of those we have seen, or their comparative tastefulness or appropriateness. We have no dislike to antiquity, and some of the ancient devices strike us as at once significant and happy; while we have been much pleased by others which we suppose to be modern. In all such designs we like to see significance and nature, greatly preferring the expression of an appropriate idea, to any curious conceit, how many thousands of years so ever it may chance to have been in existence. We always remember with pleasure the first sight of a linen handkerchief, presumed to have been bedewed with tears, represented as thrown over an angle of a marble monument; an emblem of the deep sorrow of surviving friends, and may it not be also, we have thought, of the additional circumstance, that the tears of the mourner were to be left at the grave, while hope and joy should be the portion of the soul amid the future duties of life?

Of the more common emblems, our readers will recognize the Inverted Torch, the Winged Globe, the Hour-glass, the Butterfly, the Veiled Urn, the Caudiverous Snake, Tear-vessels, the Cross, Bows with broken Strings, Scythes, a Harp, a Snake tasting from a Bowl, etc., some of which, especially the Hour-glass, the Cross, and the Butterfly rising in the air, always strike us pleasantly; while others leave us wholly in the dark as to their significance, and seem more appropriate to Egyptian igno-

* See Coleman's *Christian Antiquities*, pp. 412, 3, 4.

rance on the nature of death and of the soul, than either instructive or pleasing to an enlightened, Christian mind.

Before we dismiss this topic, we wish briefly to allude to what we deem exceedingly appropriate and important as an appendage to every rural cemetery, whether large and magnificent, or of the most humble pretensions. We mean, a chapel within the enclosure, a place where suitable religious services may be performed over the sleeping dead, as the last act of affectionate regard before they are laid to rest in their silent habitation. The example of such a practice has been well begun at Mount Auburn and Laurel Hill, and it is hoped that it will ere long become general. It was the practice of the early church to have at least prayers and psalmody at the place of burial, and the custom seems to us worthy of all imitation. But in order to this, a suitable structure is required, which need not however be expensive, in which, in all the quiet essential to devotion, the funeral procession shall join in prayers and songs appropriate to the place and the occasion. Such a chapel we should delight to see in every cemetery of a country village, as well as in the more populous one of a crowded city: and we hope the time is near, when, with proper accommodations, and under circumstances fitted to awaken feelings becoming such a scene, funeral services shall be performed at the place of burial in imitation of the early Christians, and, as it seems to us, in accordance with the dictates of natural affection.

ARTICLE III.

GENUINENESS OF 1 JOHN V, 7, 8.

CAN THIS PASSAGE BE CONSISTENTLY ADDUCED IN SUPPORT OF THE
DOCTRINE OF THE DIVINE TRINITY?

It is well known that few passages in the Scriptures have given rise to more discussion, in the theological world, than that above indicated. That the question at issue will ever, in the estimation of every inquiring mind, be satisfactorily settled, may be doubted. This however, does not absolve the gospel teacher from the obligation to investigate its merits, that he may defend the text, if it should be defended, or reject it and be able to "give a reason" for so doing.

The questionable clause is that which, in most versions where it is retained, is included, as in our standard translation, within brackets; viz. "in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth."

The two verses entire read thus: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

Omitting the clause in question, they read thus:

"For there are three that bear record, the Spirit, and the water, and the blood, and these three agree in one."

The question is, is the passage genuine? Was it written by the inspired apostle, or is it a forgery, an interpolation? In deciding this question, it will be well to inquire, what are the sources of evidence to be appealed to, in determining the genuineness of any given passage in the New Testament Scriptures? They are the following, which afford external evidence, viz.: Ancient Greek manuscripts, ancient versions of the Scriptures, and the

writings of the fathers; and, as affording internal evidence, the connection, general scope, style, etc.

How will the testimony, drawn from these sources, bear upon the passage before us?

We will first present the arguments they are thought to afford against its genuineness.

§ 1. ANCIENT GREEK MANUSCRIPTS.

The New Testament having been written, originally, in the Greek language, and preserved only in the form of manuscripts, it is clear that this is one prominent source of evidence, requiring our attention. Of these relics of antiquity, there have been collected, according to Horne, one hundred and forty-nine, which contain the first Epistle of John. Others place the number as high as one hundred and eighty-seven, while Clarke fixes it at only one hundred and twelve. Some of these manuscripts date back as far as the fourth century. But, be their precise number and date what they may, all are agreed that this clause is not found in a single Greek manuscript written earlier than the thirteenth century. Four that were executed since that period contain it; but two of these are regarded, universally, as of no authority whatever—one has the text only in the margin—and the remaining two as evidently of Latin origin, written as they are in bad Greek, so that their testimony is of very little, if of any consequence.

The fact of its being found in no one of these antiquated documents, is certainly no inconsiderable argument against its genuineness.

§ 2. ANCIENT VERSIONS.

It would be supposed that if this passage had been found in the original Epistle of John, or in the first copies therefrom, it would have been translated into versions of the Scriptures in other languages, made at an early date. Yet it is stated on the best authority, that it is contained in no ancient manuscript version in any language except the Latin, and that in some manuscripts of the most ancient version in this language, it is omitted. There are said to be extant copies of two Syriac versions, dating

back, one to the second if not to the first century, the other to the fifth; also, of a Coptic version, referred to the fifth century; the Sahidic, referred to the second century; the Ethiopic made in the fourth, and the Armenian either in the fourth or fifth century; and that in all these it is wanting; also, that no known Arabic version has it, and that "it is absent from all the Slavonic or old Russian versions executed in the ninth century." Moreover, American missionaries have found the New Testament in Palestine, and a copy has been discovered in India; yet in none of these is it to be found. It must be confessed, all this is strong evidence against it.

§ 3. WRITINGS OF THE FATHERS.

The early Christian writers came in contact with the Arian heresy, involving the dispute as to the Trinity. Some of them wrote professedly in support of this doctrine, and quoted largely from the Scriptures to prove it. They wrote commentaries on the New Testament and on this very Epistle.

In their works they quote the preceding and the subsequent verses of this chapter; and yet it is affirmed that neither the Greek nor Latin fathers, in a single instance, until the fifth, and some aver until the twelfth century, refer to this clause. It must be borne in mind, that had this passage been found in the copies of the Scriptures in their times, none others had been more explicit in substantiating the doctrine of the holy Trinity. This had put an end to all controversy; or at least been so decisive that it could not have been overlooked. Why then did not some one of the many who defended this doctrine, employ it as a weapon against their opposers?—especially when they quoted the preceding and subsequent verses. The almost inevitable conclusion would be that it was not in the copies of the New Testament in the early centuries.

§ 4. GENERAL SCOPE, STYLE, ETC.

The questions here to be determined are, does the context require it? Is it relevant to the subject under consideration? Is there any peculiarity in style or language

indicating a sameness of authorship with the rest of the Epistle?

On this point the best Biblical critics differ; some, with Horsely, believing that "the sense absolutely requires it;" others, with Sir Isaac Newton, insisting that the connection is best preserved by expunging it.

On the whole, it seems to us obvious that the least that can be fairly said concerning the internal evidence, is, that it can afford no good ground for an argument in favor of its authenticity; which we will endeavor to show in its proper place. We have now brought out the strongest points in the evidence against its being genuine. But can nothing be said in its favor? It is certain that if evidence in its support is to be found, it must be derived from the sources above named. What arguments do they afford in favor of its genuineness? As to manuscripts of the New Testament, in Greek, we have already stated that none of ancient date contain this clause. More or less reliance, however, is placed by some upon one of the four previously alluded to as containing it, said to have been written as early as the thirteenth century. This, it is universally allowed, is the only one on which any considerable dependence can be placed. And concerning this, (if the statements of those best qualified, from examination and otherwise, to judge of its merits, be admitted,) there are some facts which would seem entirely to nullify its testimony. It contains "many various readings," which exist in no other manuscript yet discovered.

Again; from the "badness of the Greek," and other features, it is believed to be merely a copy from the Vulgate, and that too from some comparatively recent edition. Erasmus, in the sixteenth century, seems to have been the first who cited this manuscript; and it is said he was put in possession of it under the following circumstances. He was editing his edition of the New Testament, when he was inquired of why he did not insert this passage. He answered, because it was not found in a single Greek manuscript; and promised, that if one containing it could be produced, he would incorporate it in his forthcoming edition. He was soon presented with this manuscript, which he called the "Codex Britannicus." Some have

been bold enough to premise that it was "gotten up for the occasion."

Bishop Horne places its date at about the close of the fifteenth century, and remarks that, "conceding every advantage that can be claimed for this manuscript by its most strenuous advocates, it is still modern; and the testimony of a witness of so exceptionable an internal character can be of no value in opposition to all other evidence." There can be, therefore, no evidence of a valid character adduced from any or all the Greek manuscripts now extant, or known to have existed, in support of the genuineness of the passage in hand.

In ancient versions of the Scriptures, we have said this clause was not to be found, except in some of the Latin versions. Two of these, of an ancient and important character, are believed to have contained it. The first is the ancient version current in Africa before that of the Vulgate was made. It was executed about the beginning of the second century, and hence is not only more ancient than any other in this language, but of earlier date than the oldest Greek manuscript now extant by two centuries. But it is not pretended that this version is now extant, although quotations from and references to it are said to be found in the early writers. No one, however, it is affirmed, has quoted this passage from it; and beside this, the copies of this version became so corrupted that, in two centuries after it was executed, it was deemed necessary that it should be revised. Jerome undertook the work of revision, but became so much dissatisfied with this and all other translations that he made one of his own, which took the precedence of those then extant. Now, putting these facts together, we are compelled to conclude that it is rather believed, than known, that this version contained the text in question.

The second is the translation just referred to, made by Jerome, called the Vulgate Latin Version. It was undertaken in A. D. 383, and completed in A. D. 405. Jerome "enjoyed the oral instruction of Jewish Rabbis of Palestine, and availed himself of all the former Greek versions, and of the Hexapla of Origen. He resided in a central position, about equally distant from the two grand seats of learning and religion, Rome and Constantinople," and was styled the most profound scholar of his age.

Under these circumstances he made his version; and if it could be proved that he inserted this passage, it would certainly be much in its favor. It is not, however, clearly ascertained that such is the fact; although, strangely enough, some writers refer to it as a thing known and to be taken for granted. In proof of this we will content ourselves with quoting the language of the author last referred to. With reference to this version he says, "it must be admitted that although most manuscripts of the Vulgate Latin Version contain the disputed clause, yet they are the least ancient and most incorrect." He farther remarks, "no version has been so corrupted as the Latin. The Latin transcribers took the most unwarrantable liberties, inserting in one book of the New Testament, passages which they took from another, and frequently transferring into the text what they found written in the margin of the manuscripts whence they copied."

Such is the language of this celebrated author; and, taking these facts into account, which is the most reasonable supposition?—that purposely, or otherwise, it should wrongfully have been omitted in all the Greek manuscripts, and many ancient copies of this version?—or, that in some of them, of a more modern character, it should have been interpolated? Is not the latter the more plausible presumption?

As to the question, whether the fathers, or other early writers, have quoted this passage, it has been noticed that since among their writings are found commentaries on the New Testament, and on this very epistle defences of the doctrine of the Trinity and quotations of the connection, preceding and subsequent, since this is the case, it would be expected that they would employ or at least refer to this clause; but that in no instance does it appear to have been quoted, or alluded to, by a single Greek or even by a Latin father until the fifth century.

It is contended, however, that the Latin fathers did, at an earlier date, make use of this passage. The language of Cyprian (born A. D. 240) is brought forward as an instance, viz: "The Lord says, 'I and the Father are one,' and again, of the Father, and Son, and Holy Ghost it is written, 'these three are one.'"

It is asked, whence did he quote, "these three are

one," as "written" of the Father, Son, and Holy Ghost, if not from this chapter of John? Dr. Mill thinks this sufficient to prove this passage authentic, if it appeared in no copy from that time to the present. Others judge quite differently; and among various considerations, urged to support their conclusion, are the following. Cyprian was a Latin father, and lived in a Latin city, where the Latin version only was used. The most therefore that could be proved is, that the passage was in his copy of the Latin version, and might have been in those in general use in that region.

But even this is not certain; for many are of the opinion that he quoted the last clause of the eighth verse, instead of the seventh; for it is well known the fathers gave to the words of this verse a mystical signification; making the Spirit, and the water, and the blood, synonymous with Father, Son and Holy Ghost, and therefore his language might have had no reference to this passage.

Tertullian and Jerome are supposed also by some to have referred to it; but from all circumstances it seems at least not clearly made out.

Allowing, however, that such is the case, it goes no farther than the above named argument, that it was in their copies of the Latin Scriptures; and it is very properly inquired, by one of the most able writers on this question, whether a passage found in no Greek manuscript, quoted by no Greek father, and contained in no ancient version but the Latin, is to be pronounced genuine merely because one Latin father (say two or three) of the first three centuries has quoted it?

The circumstances of its appearing in the confessions of faith and liturgies of the Greek and Latin churches, especially in that drawn up by Eugenius, bishop of Carthage, at the end of the fifth century, are thought to be weighty arguments in support of its genuineness. They, however, seem capable of being satisfactorily accounted for on other grounds than those which afford indubitable evidence of its sacred origin.

As to the question, whether the context favors the genuineness or spuriousness of the passage, as before stated, there is a diversity of opinion.

It is insisted by Andrew Fuller that "the connection of the passage is altogether in its favor," that "the phrase-

ology is that of the apostle John," that "there is evidently a gradation of ideas, forming a kind of climax," which gradation would be destroyed by dropping the disputed clause. (Fuller's Works, V. I, 709.) The same writer, with many others, contends that an omission would much more naturally be supposed to occur, than an interpolation. The latter would be more likely detected. "An omission," says he, "would escape detection seven times, where an interpolation would escape it once." Bishop Middleton places great stress upon the fact that in the eighth verse the article *το* (the) is placed before *ἐν εἰσιν*, (are one,) literally reading, "these three are the one." What "one," it is asked, if there was not a "one" already referred to? A "one" was mentioned in v. 7; taking out this verse, the article *the* would have no word to which it could grammatically refer. Another writer thinks that if the words of the eighth verse *ἐν τῇ γῇ* (in the earth) are genuine, (and he affirms that they are generally so considered,) then the seventh verse is necessary; for why should the apostle show that there are three that bear record on earth, unless he had spoken of witnesses somewhere else? We can only glance at these arguments.

It is sufficient, concerning the last mentioned, to say that the words *ἐν τῇ γῇ* remain to be proved to be genuine. They are a part of the disputed clause, and it is indeed a *petitio principii* to assume that they are authentic, and then construct an argument thereon. Moreover, if they were, the argument, as is quite obvious, would possess but little importance.

As to the use of the article *τὸ*, it is plain that *τὸ ἐν* and *ἐν* are in some instances employed in Scripture with the same signification; as in Phil. 2: 2, *τὸ ἐν φρονούντες*, (of one mind,) as our common version has it; i. e. the same mind, equivalent to *τὸ αὐτὸ* (the same,) both which expressions the inspired writer here employed, and no doubt as synonymous. Besides, if this article possessed so much force, why did not our translators render it, "and these three are the one, or that one?" So in the Latin Vulgate, instead of rendering it *et hi tres unum sunt*, why did not the translator insert *hoc* before *unum*, and these three are the one, or that one, above referred to? Doubtless it was taken as equivalent to *one*, the *same*, and nothing more.

And we might urge moreover that a large part of the manuscripts omit entirely this clause.

From all this it is certain the argument alluded to is of little importance. An omission would much more easily occur than an interpolation. This as a negative argument is confessedly of some weight; and yet it is to be remembered that these omissions, if such they are, have occurred in all the Greek manuscripts of a reliable character, (just the evidence to be most depended upon,) and also in many of the most important Latin manuscripts, as well as all the numerous early versions in different languages. Now when we consider that the Latin fathers did give to these words (the last part of the eighth verse) a mystical signification, and did write these comments in the margin of their copies of the New Testament, and that the Latin copyists did take most unwarrantable liberties in their transcriptions, (as the ever varying readings of these verses attest,) we say, when these things are borne in mind, is it more reasonable to suppose that in a few cases these explanatory notations crept into the text, and for a period escaped detection; or, that in all the manuscripts and versions above alluded to, it was omitted?—the omissions occurring just when and where they would not be expected to occur, and the interpolations occurring just when and where they would be expected to occur.

As it regards the phraseology, if the passage were the work of a forger, or if it came from embodying the marginal readings in the text, it would be expected to conform to that of the apostle; and as to the “gradation of ideas,” others do not discover it, and among them Biblical scholars of scarcely less repute than the theologian of Kettering.

This evidence, (the general scope of the writer,) it is not our purpose to examine minutely. But turn to the connection. What is here the design of the apostle? Clearly to prove, by bringing forward witnesses, that Christ, the true Messiah, had come into the world. He says, v. 1, “Whosoever believeth that Jesus is the Christ, is born of God.” Again, in v. 5, “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

Then he adduces witnesses to prove that such is the

fact. Now read the connection without the disputed clause, thus : v. 6, "This is he that came by water," (i. e. at his baptism, the baptism of water,) "and by blood," (i. e. the shedding of his blood on the cross,) "even Jesus Christ, not by water only, but by blood. And it is the Spirit (also) that beareth witness," (i. e. of his having come,) "because the Spirit is truth. For there are three that bear record," (more than are required among men,) "the Spirit," (which he promised to send and has come,) "the water," (the baptism, at which God said, this is my beloved Son,) "and the blood," (which was shed as a witness of his truth); "and these three agree in one," (they unite in witnessing of this one thing.) The witness of God, he thus proves to be greater than that of men, (v. 9.) It does appear to us that the introduction of the disputed clause would break the chain of reasoning. It is, without it, complete.

In concluding this paper, therefore, we remark, as to the question at the outset, "Can this passage be consistently adduced in support of the doctrine of the Trinity?"—that it would seem, we are compelled to reply in the negative. We might urge the consideration, that if the assertion of Rosenmueller be correct, most critics are of the opinion that these words are not genuine. He says, "It is the opinion of most critics of the present day that these words are not genuine." We need not, however, resort to the mere opinions of others, since we have before us the grounds upon which they are based, and with these only will an inquiring mind be satisfied. The arguments for and against, we have attempted to exhibit in an honest and lucid manner. As to the justness of our conclusion, each one must judge for himself.*

We will only add, that as to the doctrine of the Trinity, it is by no means affected by the decision of this question. This fundamental fact of revelation is elsewhere made abundantly apparent; and it should not be forgotten that it is our duty with no less vigilance to watch lest "any man should add," than that no one "take away from the words of the book" of God.

H. C. F.

Somerville, N. J.

* The testimony in favor of the genuineness of this passage is very fully exhibited by a writer, who espouses the opposite side of the question, in an early No. of the *Eclectic Review* (London).

ARTICLE IV.

GIBBON.

THE best biography of Gibbon is found on the pages of his history. Here his virtues and his vices, his wisdom and his folly, his greatness and his littleness, are all strikingly portrayed;—so strikingly, that as we turn from it to the pages of his autobiography, we only find a character with which we are already acquainted, modified by circumstances with which we are already familiar.

One of the first opinions which we form, on becoming acquainted with the works of Gibbon, is, that his life was one of laborious and persevering study, and that his works are the result of profound investigation,—investigation not of a day, or of a year, but of a life-time.

The design of writing the *Decline and Fall of the Roman Empire* first entered the mind of Gibbon, as he sat musing at evening among the ruins of her fallen capitol. But here was by no means the origin of the work. Far back in the history of his boyhood, when at the age of fifteen, we find him devouring history after history, like so many tales of fiction, the labor of the *Decline and Fall* had commenced.

When we see him so deeply interested in the life of Mohammed, that at sixteen he had completed the whole round of oriental history in quest of information concerning him,—so insatiate, that he has not only exhausted all that can be learned in his native tongue of the Arabs, the Persians, the Tartars and the Turks, but has studied these nations through the medium of the Latin and the French;—even then was opened the fountain of that crystal stream of eloquence which flows through all his chapters on the successes of the false prophet and his followers.

This instinctive interest in his subject, which made profound investigation pleasant pastime to him, unlocks the secret of that peculiar brilliancy which shines out wherever Mohammed is his theme.

The labor went on with his life, and, unknown to him, was continually tending to its legitimate result. At one time, we see him almost by accident recommencing his study of the ancient classics, reading the histories of Cæsar and Tacitus, of Xenophon and Herodotus, until their language was as familiar as his own. At another, we see him apparently for a trifling purpose spending eleven months in study, preparatory to his tour in Italy.

We follow him amid scenes with which he has thus made himself acquainted, and mark the strong emotion which agitates him on his first entrance into the "Eternal City." We watch him, as "after a sleepless night, he treads with a lofty step the ruins of the forum,—as each memorable spot, where Romulus stood, or Tully spoke, or Cæsar fell, is present to his view;" we read in the strange light which plays upon his features the eloquence of the Decline and Fall.

At last, after weeks of curious and interesting research, we find him seated at evening among the ruins of the capitol. The vesper hymn of the friars steals sadly on his ear. It comes from Rome's proudest temples, once filled with the awful presence of the presiding Deity. Fragments of fallen shafts and columns are scattered around him. The forum lies deserted at his feet. Around in the dim twilight are seen the crumbling ruins of temples and palaces. Towering high above the general desolation stands the Pantheon, looking down like a lonely sentinel on the scene. As the historian gazes on these sacred relics of departed greatness, as his memory brings up from its vast store-house the history of the past, deep and overpowering emotions take possession of his mind. The evening hour, the circumstances, and the scene, all conspire to hallow the moment and make it the great central point in his earthly existence. Here the rays of his past life are all concentrated in one bright and burning focus; and from hence they diverge in undiminished brightness upon the pages of the Decline and Fall.

But not only do the works of Gibbon stand out as the monument of a life of laborious and persevering study, they also afford us an insight into the objects and purposes of that life itself. In studying the character of Gibbon, we find much to admire; we also find somewhat to condemn. The spirit of careful investigation so plainly

manifested in his works deserves our admiration. The life of laborious study which produced them commands our profound respect. The vigor and brilliancy of his intellect receives our involuntary praise. But the painful evidences of a corrupt and selfish morality darken many of his pages, tarnish the fame of the historian, and impeach the character of the man.

Each of the two great faults of his history casts a shadow on his life. These are his injustice to the female character, and his frequent and contemptuous sneers at the Christian religion.

For the first there is little apology. It must have been the offspring of a bad heart. There are some men, for whose slanderous opinions of the other sex we can find some little palliation. These are men who, having centered the warmest affections of their nature upon a single female, have been rewarded by inconstancy. For Gibbon, there is no such excuse. He tells us he never loved but one; and that she was every way worthy of his love. No fault of hers prevented their union. No injury inflicted by her had embittered his feelings toward the female sex. Nothing then in the circumstances of his early love excuses his course. On the contrary, the virtuous worth of the distinguished object of his affection must naturally have shielded the reputation of her sex. One would think, that her memory might have exorcised that spirit of slander which could stigmatize even the mother that bore him. But how different was the result.

Wherever woman is his theme, or wherever, by a departure from his subject, he can drag her into the arena, she is the object of his wholesale abuse. Sometimes he displays this spirit in the form of an obscure and subtle inuendo; and sometimes in extreme indecency of language, at once offensive to good morals and good taste. Long before Gibbon was capable of a fault like this, the fountain of pure thought and feeling must have been dried up; and when, later in life, he speaks decently of Lady Neckar, and his kind old aunt, we are forced to believe that he must have spoken not from his feelings then, but from a remembrance of what they once were.

For his disrespect for Christianity we are able to give a satisfactory account. We can trace in his life the influences which made Gibbon an infidel.

In early life, we find him weak and sickly. Little hope was entertained of his growing up to manhood; and correspondingly little attention was paid to the cultivation of his character. Sickness obtained for him its accustomed indulgences, and its freedom from parental restraint. Thus deprived of the small amount of moral training which he otherwise might have received, he grew up uncared for and neglected. On the sudden recovery of his health, we find him surrounded at once by all the temptations and all the formalities of Oxford. His religious feelings, though never cultivated, are yet active and zealous. Disposed from childhood to controversy, we find him eagerly diving into the intricacies of religious discussions, unprotected by any strong attachment to any particular faith.

Under these circumstances, it is by no means strange that he fell an early victim to the opinions of the first powerful writer whom he met. He had few childish predilections to overcome. He was repelled by the chilling forms and ceremonies of Oxford, and felt a natural longing for some religion which possessed vitality and power. Thus prepared, he gazed on the glowing picture of the Romish church, presented by Bossuet. Here, the Mother of Harlots appears in the garb of an angel of light. The darkest error seems transparent truth, and the ancient Church of Rome assumes a majesty and grandeur which might constrain a more unwilling worshipper than Gibbon. He gazed, admired and believed.

Once convinced, he did not hesitate to declare his change. This he did under circumstances every way calculated to test his sincerity. Expulsion from Oxford, the displeasure of his father, the risk of disinheritance, were before him. Yet he cheerfully preferred them all to a renunciation of his new religion. At this period of his life, Gibbon surely displayed no little magnanimity of mind. He evinced a devotion to his principles which, if those principles had been correct, would have made him one of the best of men.

But as he advanced in years, he discovered that the doctrines for which he had suffered so much were false. Shocked by the abominable vices of a church which had won his love and received his homage, he renounced it in disgust. Sad and disappointed, he turned away from the

threshold of Rome, without a religion, and without a God.

Whither could he go? He had been educated a Protestant. He had lived a Catholic. No other form of worship presented so good a claim as either of these. The persecutions he had received from Protestantism had embittered his feelings against it. Catholicism he knew was false. Disgusted with both, he preferred no religion to either of them. Here was his fatal error; an error which we condemn, but not without a tear of sympathy.

That his course was wrong is certain. He should carefully have retraced his steps and discovered his error. He who could reduce a chaos of dark and conflicting testimony to clear and veritable history, might easily have determined the true philosophy of a present and a future life. One half the power and earnestness he displays in controverting truth would have unfolded to his gaze the vision of his own eternal destiny.

It may be objected that the unjust and mistaken views of Gibbon reflect no discredit on the man; that these were his sincere opinions; that he held them in all honesty; and, it may be asked, why censure the man for his opinions?

It is answered, there are some errors which a man can hold in innocence; there are others which he cannot. Little is hazarded in saying that Gibbon's were of the latter class. The candid mind cannot follow him in his writings, without yielding to the painful conviction that his erroneous views were the result of culpable deficiency in his character. Such a deficiency there was, and it was this: Gibbon was not a lover of the truth. When the truth serves his purpose, he adopts and supports it; but he seems to have no adequate idea of his duty to truth. He had little faith in truth; little appreciation of its beauty and perfection; no childlike trust in its omnipotence. He did not ask himself, even when writing on the most important subjects, "where is the truth?" and planting himself there, on the high vantage ground of the noble mind, give manly utterance to his sentiments, regardless alike of the censure and approval of mankind. On the contrary, he too often sacrificed its interests to his own prejudice, or his readers' regard. His writings furnish many illustrations of this deficiency in his character.

On the one hundred and first page of his autobiography, in allusion to the opposition which his sneers at Christianity had awakened, he says, "Had I believed that the majority of English readers were so fondly attached even to the name and shadow of Christianity, had I foreseen that the pious, the timid and the prudent would feel or affect to feel with such exquisite sensibility, I might perhaps have softened the two invidious chapters which would create many enemies and conciliate few friends."

Now if Gibbon ever wrote from convictions of truth and duty, it would surely be when writing upon a subject which involves the dearest and most sacred interests of man. Here too he would be careful to weigh every word, and to convey his precise shade of meaning. But if he wrote from such motives and with such precision, how could he have thus basely wished that he had "softened" his sentiments, to suit the views and feelings of his readers? Such a wish could not emanate from such a mind. The charitable conclusion is, that he did not write thus. The passage cited most plainly shows that he could aim his poisonous shafts at the very heart of humanity, although urged by neither real nor imaginary duty; though impelled by no inclination even, save one so slight that he regrets he indulged it; since the indulgence created "many enemies and conciliated few friends." Such heartless infidelity to truth, in one so wise and great, excites at once our pity and our indignation.

This defect in Gibbon's character explains a seeming mystery. It is wonderful, in the estimation of many, that a man so correct in most of his opinions should be so incorrect in a few. The reason is this: there are some subjects for the proper consideration of which only intellectual strength is requisite. There are others which require not only intellectual but moral power. In questions of the former character, Gibbon is as reliable as truth itself. In the latter he is never to be trusted. He was an intellectual giant, but a moral pigmy. Whenever, in the investigation of his subject, truth and inclination are in the same scale, or when inclination is equally divided between the two, he is singularly correct; but the moment inclination is in the scale with error, he ceases to be accurate. He did not possess that love of truth in the abstract,

which must cancel the weight of opposing inclination, ere truth and error can be fairly weighed.

Gibbon had another fault. He seems not to have been a man of high and noble aim. He toiled long and diligently in the service of his race, but with such motives that he could not appreciate his own usefulness or secure its legitimate reward. He incurred all the toil and drudgery of a well-spent life, but denied himself all its pleasures and its luxuries. Had he cultivated with assiduous care the motives of his heart, he would have found a truer joy in the satisfaction of doing good, a purer delight in the service he rendered to truth and humanity, than he ever experienced from the praise awarded him in life, or the prospect of posthumous fame.

This last defect is but too evident in the account he gives of the closing labors of his history.

It was in the summer-house of his garden at Lausanne, between the hours of eleven and twelve at night, that Gibbon wrote the closing words of the *Decline and Fall*. The work which had been the labor of his life was ended. The historic vision that rose upon his view, as, twenty-one years before, he sat musing at evening among the ruins of the capitol, was now fulfilled. Let us contemplate him, as he lays aside the manuscript to spend a few moments in silent meditation.

The clear bright moon looks down through the overhanging branches and spreads its silver light on the surrounding shrubbery. He breathes the fragrance of the foliage. The balmy air of Switzerland comes with refreshing coolness to his brow. Lake Lemane, sleeping in quiet loveliness, is present to his view. The Alpine summits, which rear their tall, dark forms between him and the moonlit sky, are shadowed on its smooth and polished surface. All is still, and pure, and beautiful. Now, if ever, we may hope for the ascendancy of pure and noble feelings.

But what are the thoughts which take possession of his mind? He himself may tell us. "I will not dissemble," he says, "the first emotions of joy which took possession of my mind on the recovery of my freedom, and perhaps the establishment of my fame. But my pride was soon humbled, and a sober melancholy spread over my mind by the idea that I had taken an everlasting farewell of an

old and agreeable companion, and that whatever might be the fate of the history, the life of the historian must be short and precarious."

These thoughts, with others, would have been natural and proper; but, as the only sentiments of the occasion, we can but wish they had been different. At the close of such a work, we could desire at least a passing thought of its probable influence upon man; an honest glow of satisfaction at the consciousness of meritorious effort; a single heartfelt aspiration, that this effort might be crowned with the divine blessing. One such redeeming thought were worth the most brilliant chapter of his history. Yet, alas! that thought could never emanate from the cold and sluggish breast of Gibbon. It is the offspring of better and purer motives, of higher and more generous feelings.

J. W. S.

ARTICLE V.

PAYSON'S WORKS.

BY THE EDITOR.

Payson's Complete Works, in three vols. 8vo. pp. 606, 608, 608. Portland. Hyde, Lord & Duren. 1846.

THE publications of Dr. Payson are chiefly posthumous. Four pieces only from his pen saw the light during his life-time. These were three sermons, and an Address to Seamen. Since his death, a full biography has been printed, prepared by Rev. Mr. Cummings, the editor of the present volumes, a small compilation of select thoughts, and two or three volumes of sermons. The first of the volumes now issued contains the Memoir and Select Thoughts, and six additional pieces, of which five have never before appeared. The two other volumes contain nothing but sermons. The second is wholly a reprint. The third comprises twenty-six new sermons. Thus the amount of matter in the volumes, never before

printed, is equivalent to thirty-one sermons, embracing three hundred and eleven pages, or about as much as one half of one of these volumes. We present these statements because the admirers of Dr. Payson, who have obtained any or all his works, previously issued, will naturally ask the question, how much they will add to their stock of his productions by procuring these volumes. The Memoir, as originally published, and in a form slightly abridged by the American Tract Society, has enjoyed a wide circulation. The same is true of many of the other materials of these works. This fact will operate as an important barrier to their being extensively purchased.

It is due to the publishers to say that these fine volumes are printed on good paper, with attractive appearance, and are an honor to the press from which they have been issued. And besides this, we esteem the volumes a valuable contribution to our standard theological literature. No American work within our knowledge could be printed, which would have given us more sincere satisfaction. Such reading as these volumes supply is fitted to kindle the flame of piety in the breast of the true Christian; to awaken, inspire and direct the unconverted; to console the afflicted; to restore the wayward; to animate the dejected; and to promote the growth of godliness, self-consecration, and holy living. We anticipate the best results from their influence. Even private Christians and others, engaged in the common pursuits of mankind, who may not know that such volumes have ever been printed, will experience their benign and sanctifying efficacy. Impressed upon the minds of evangelical pastors, their refreshing influence will flow, meandering through the ordinary walks of life, elevating, refining and adorning. And when the "record on high"* shall be unfolded and read, we believe that many stars will cluster in the crown of this servant of God, the fruit of his undying influence; the seals of a ministry, which even death has not cut short; the natural results of his faithfulness and devotion to his Master's work. In these volumes, and in the abridged and cheap Memoir, pub-

* On the monument erected over the tomb of Dr. Payson is the simple and tasteful inscription,—“His record is on high.”

lished by the American Tract Society, he, being dead, yet speaketh. His holy example cannot perish. The eloquence of his writings does not surpass the eloquence of his life. They stand side by side, and both will be heard. Men will ask how he became so holy a man; by what process he attained such lofty elevation; whence his useful career, and his glorious death? Where was the hiding of his power? What were the chief elements of his life and manners?

These questions are fully and satisfactorily answered by the Memoir. It is a graphic delineation of the entire man; such as he was by nature and by grace; in youth and manhood; in social and in public life; in the pulpit, in his pastoral intercourse, and in secret. It is rare that a memoir gives us so complete an acquaintance with the subject of it. Thousands of copies of it have already been circulated. For twenty years it has gone forth on its high mission. To how many minds it has brought saving health, none can tell. Its divine influences and impulses have been felt in various nations, and in the four quarters of the globe. It has opened in unnumbered hearts a fountain of holy feeling. It has awakened many a sluggish spirit. Showing how a Christian can die and how a Christian can live, it has taught many so to live and so to die. Only the revelations of eternity can exhibit its immense and ceaseless influence in purifying, elevating and sanctifying the souls of men.

The Memoir of Dr. Payson seems to us, on some accounts, peculiarly valuable, for the very causes which have exposed it to censure. We cannot join in the common reproach, that it details, in an undue manner, feelings of despondency, doubt and sorrow;—that it does not exhibit sufficiently cheerful views of religion;—and that it presents Dr. Payson too much with the air of an ascetic, a self-torturer on account of religion, or a gloomy recluse. The Memoir is designed to be a description of the man; and these were parts of the man. They were the elements of his being and his life. A description that should omit them would not be a description of the man. It would be defective in a prominent particular. It would omit that which was in the highest degree characteristic of him. Besides, in these very points, it may prove useful. It may serve as a warning in those things in

which he was injudicious or excessive ; as an encouragement to persons of the like temperament, in their seasons of gloom ; as an incitement to those who are sluggish in their Christian career. It may exhibit errors in a good man's course ; but should they have been omitted ?—or, should it be darkly said that he was guilty of errors, the nature of them being concealed ? No one would have been satisfied with either. It may exhibit excesses ; but it exhibits the man ; what but this is the office of biography ? We can easily see that many of Dr. Payson's self-denials and struggles were not necessarily connected with his religion. We can see that much of his despondency is chargeable to his temperament and to the state of his health, more than to any thing in his moral state. We may believe that he relied too much upon fastings, and watchings, and other mortifications, as stimulants of his graces. Perhaps he did ; but at present we have more occasion to incite men to greater attainments in piety than to hold them back. We have more reason, in general, to fear that they will come short, than that they will be excessive. They are more in danger of not being sufficiently righteous, than of being "righteous overmuch." Here and there one may, perchance, be injured by such a memoir ; what good thing is not abused ? But the number will be very small. On the other hand, the editor affirms in the preface to the works, that instances have come to his knowledge of cases where it had been very useful to the very class of persons, who, it might be apprehended, would be most liable to suffer injury from it. We like it as it is. Nothing essentially different would be a portraiture of the eminent man whom it describes.

We shall confine ourselves, in these remarks, to Dr. Payson's character as a preacher, and to an analysis of two or three of the new sermons in these volumes.

The sermons of Dr. Payson have numerous excellences. They combine many of the elements of good preaching ; yet they are not great sermons. They manifest no towering greatness of mind. They are, moreover, of unequal value. Some of them evidently require the excitement of the occasion and the circumstances to which they belonged, the power imparted by the eye, the vivacity attendant on the tones of the living voice, and

the feelings of the auditors, which made them the brilliant productions they appeared at the time of their delivery. The adaptation of sermons to the occasions for which they are written, gives them life and power. Their effectiveness is the combined result of their intrinsic goodness and greatness, their suitableness, their eloquence of style, manner and delivery, and—that which is often overlooked—of the mental state of the hearers. This latter is an important element. The same sermon, preached at different times to the same congregation, will appear, at one time, instinct with vividness and force; at another, common-place, tasteless and uninteresting; not because the sermon is any less meritorious, but because the auditors are in a different mental state. Hence a sermon cannot be judged simply from its effectiveness or its want of effectiveness at the time of its delivery; nor can we expect, from the printed page, to form any adequate idea of the impression produced by a sermon upon an excited and expectant auditory. We apprehend that the preaching of Dr. Payson owed something of its power and its fame to the high esteem in which he was held by a circle of admiring and affectionate parishioners. Still we would not underrate the discourses contained in these volumes. They are doubtless above the common range of pulpit efforts; but, notwithstanding this, they are not, we think, above the sermons preached every Sabbath-day, in a hundred pulpits of New England, by men of far less fame.

The discourses of Dr. Payson are of a peculiar character, and unlike those of many distinguished divines. They are generally less pungent and overwhelming than the sermons of Edwards, although often kindred with them in manner and spirit. They are less strong and grasping than the sermons of South; but of quite a different order, and far more spiritual. As dignified and overwhelming statements of doctrine, they are very much below the lectures of Dr. Griffin. They are inferior as literary productions to the sermons of Hall; but as the means of alarming the careless and encouraging the despondent disciple, they are much more pointed, close and powerful. They are more awakening than the sermons of Jay and of John Newton. They deal more thoroughly with the conscience of the hearer, and make it more difficult for

him to lull himself into a quiet sleep. They are not destitute of unction; but they have much less of this quality than many of the chapters of Baxter, in his *Saints' Rest*. Many of them abound in apt illustrations; yet they are not so rich as Jeremy Taylor's. They overflow with an evangelical spirit; yet they are less pregnant, less suggestive than John Howe's. Both writers exhibit much elevation of mind; they have the elements of poetry in their constitutions, though neither of them may have ever written a line. But John Howe manifests the greater elevation of the two. His soul was attuned to finer harmonies; it bathed in an expanse of light, seeming more thoroughly radiant, as if it were nearer the throne. Payson was greater in exhortation than in doctrine; he was more given to persuasion than to acute discrimination; though often close and pointed, he is never such a discernor of spirits as President Edwards.

Yet there were qualities in Dr. Payson's sermons which gave them attractiveness and power. All his addresses to his hearers were characterized by the utmost sincerity. His soul shone forth in them. When he attempted to awaken the careless, or to encourage the doubting, or to confirm the believing, it was evident that he spoke from the heart. The official garb of the speaker is forgotten in the serious earnestness with which he discourses of the things of eternity, beseeching men, in Christ's stead, to be reconciled unto God. He understood the classic direction,—“*Si vis me flere, dolendum est primum tibi ipsi.*” Yet his manifestations of feeling and interest are evidently not assumed, but spontaneous. He speaks, because he cannot help speaking. He pleads, because he cannot help pleading. The word of God is as a fire shut up in his bones. He was himself convinced of the truths which he taught others. They had entered into his own soul; they had moulded his own being; they had become a part of his life; and hence he poured them forth upon his auditors as living principles, not as lifeless abstractions. In his hands the gospel was a system of solemn facts. He was convinced of them, and he was earnestly desirous to impart his convictions to others. Hence it is that he speaks with so much vividness, often with so much force. There is a power in his words, for they come from a soul all in a flame. Sincerity is one of the first requisites of

an efficient preacher; and in this quality Dr. Payson abounded. It is impossible to think of him as a man playing a part, or as preaching the gospel "for a piece of bread." His love of his parishioners was of the tenderest character. There is one scene in his life which has always been to us a very beautiful and affecting demonstration of his love and sincerity. It was in the latter part of his ministry, and after repeated attacks of disease had warned him to hasten whatever work he had to do for those who were nearest to his heart. He knew that when ministers stand in the pulpit, they are sometimes regarded as sundered, in some sense, from the interests of their fellow-men; that they are taken out from among them in spirit and sympathy, as well as in position; and that whatever they say is viewed as more official than real. In reference to this feeling, he, one Sabbath, requested the congregation to remain after the benediction. He then came down from the pulpit, and took his stand at the communion table. Having first alluded to this prevailing feeling, he said,—I have come down from the pulpit that you may see that I am one among you, and that I speak to you as one of yourselves. He then proceeded in tones of melting entreaty to pour forth before them argument and exhortation on the great subject of personal religion, till almost every eye was bathed in tears. This was an exhibition of sincerity, beyond the power of man to deny or doubt. Even if any one should suspect him of delusion, it is unquestionable that he was honest in his delusion; that as he spoke, and preached, and prayed, so he lived and believed.

Another instance of sincerity, to which we take leave to refer, occurred when he was on his dying-bed. After having warned, exhorted and entreated his people as long as he lived, he desired, when his voice should be silent in death, that his body should be made to testify to them, as he had done during his life-time, even until the last moment before it should be deposited in the grave. Accordingly he desired that the sentence—"Remember the words which I spake unto you while I was yet present with you"—should be written upon paper and laid upon his breast, that it might be read by all who should come to look upon him. His people, affectionately desirous of gratifying his every wish, caused the words to be engraved

upon the coffin-plate, and on the day of his interment they were read by thousands.

These instances have particularly won our attention. Scores of others might be adduced, perhaps equally deserving mention. Indeed, what was his whole life, but a manifestation of unchangeable and indubitable sincerity?

To the same class of qualities belongs earnestness. This existed in a high degree in Dr. Payson. His soul was inflamed with his work, and with his conception of the weighty interests which it involved. It was his earnestness, especially, which gave him his power. Earnestness was the expression and evidence of his sincerity. Men felt that he meant what he said; and he did mean it. He seemed like a man fully imbued with the importance of the things which he spoke and wrote. His soul was borne down under the weight of eternal things; and this burden gave law to his language, his style and his pronunciation. None of his pulpit performances were mere exhibitions;—designed or adapted to glorify the speaker. He spoke for his Creator. He stood up to plead for the rights of God in the presence of men. He stood up, in earnest, to plead for souls—to plead with men in respect to their eternal interests. And he spoke with an earnestness which carried conviction to his hearers.

Dr. P. was ingenious and striking in his illustrations. He was an extensive reader, and could seize much that was valuable by a mere glance. What he gained in this way, a retentive memory secured, a glowing imagination adapted to his sacred uses, and a pious spirit pressed into the service of the gospel.

The sermons of Dr. P. are not remarkable for strong statements of the doctrines of the gospel, or for a skilful arrangement of the proofs of them. In the department of Biblical interpretation, too, he was often at fault. He frequently uses passages in a sense which the sacred writer did not intend, and sometimes cites as proof-texts Scriptures which have only a feeble connection with the point in debate. Yet he held to every doctrine of the evangelical faith with unwavering tenacity. But his favorite style of preaching was hortatory. Assuming, in the main, that the outworks and citadel of Christianity were fortified, he makes his principal attacks upon the heart of men. And in his peculiar department, he labored

much and well, doing efficient service for the King of kings. Hence, though not affluent in language, not strong in metaphysical ability, not powerful in doctrinal statements, he was a skilful and successful preacher.

The secret of his usefulness—the principal secret—was, doubtless, his great piety. Other elements of his success were subordinate to this. It was this that gave him power with men and with God. He went from the closet to his ministerial duties, and from his ministerial duties back to his closet. He lingered in communion with eternity, till his soul was fully imbued with its realities, and then came, like a messenger from the world of spirits, to his fellow men. He preached that which he believed; so vivid was his faith, that when he preached of immortality, he seemed almost to have been an eye and an ear-witness of its mysteries. He came to his people, luminous with the light of heaven, to attract them; and when he spoke of hell, he came as one who had fled, trembling and affrighted, from its awful brink. His piety was of the most suitable kind to prepare him for his office. Not wholly contemplative, nor yet given up wholly to the promotion of outward activity, he maintained a happy union of these extremes. Piety was, in him, a life, a source of life, an impulse to action. It wrought within him, and its influence extended outwards. To his piety may be traced the wonderful gift of prayer, which he is said to have enjoyed; his persevering, efficient and successful endeavors to promote religion in his own soul, and among his parishioners; and the rapturous scenes which characterized his death-bed. We delight to dwell upon this element of his usefulness and his greatness. We delight to think of him, as a model to the ministry in this respect, to wit: that his piety was in no case an official garment, worn only because he was a minister of the gospel, but a part of his character. His religion was kept constantly alive by his realization of divine things. He saw things by the eye of faith—almost as if he saw them with the eye of sense. The sword of divine justice, hanging over the ungodly, with him was no figment, but solemn and awakening truth. And the crown of glory, laid up for the righteous, constantly stimulated him by its radiance, cheered him by its presence, and encouraged him by its certainty. Whatever he did, he did it as a

holy man. Wherever he went, he went as a holy man. In his life and in his death, he was an incarnate exhibition of the reality, the power and the value of religion.

In the discourses contained in these volumes, we have examples of the manner and ability of Dr. P. in almost every kind of pulpit performances. The sermons are all evangelical, but few of them are sectarian. From this latter designation we must except, however, Sermon LXXIV, Vol. III, entitled, "The Children of the Covenant the Saviour's First Care;"—on the text Acts iii, 25, 26,—“Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” This discourse is very religious, and suited to produce a very solemn impression upon the minds of those who have been dedicated to God in the ordinance of infant baptism. But it is founded on a false idea; and this, to an enlightened understanding, robs it of its force. It requires but very little discernment to detect the fallacy of the argument. But it is not our present purpose to enter into an examination of it.

The most effective discourse of a strictly doctrinal character in these volumes is Sermon LI, Vol. III—on the Divine Character of the Son of God. The arguments on this subject are exhibited in a very condensed and yet popular form, and the whole spirit of the sermon is serious, earnest and convincing. One cannot fail to see how full was the writer's conviction of this fundamental truth. The only defect that strikes the attention in this sermon is the reliance which seems to be placed on some arguments of doubtful force. For example, the author regards the plural form of the name of God, which prevails in the Old Testament (*Elohim*), as an indication of the doctrine of the Trinity and of the divine character of Christ; although most of the later writers resolve it into the *pluralis excellentiæ*. He also quotes Acts xx, 28,—“Feed the church of God, which he hath purchased with his own blood”—though the reading is a disputed one,—in proof of the divine dignity of our Lord. That great doctrine is fixed on an immovable basis; and we need

not appeal for testimony to any arguments drawn from passages of Scripture which have been questioned.

The plan of some of the sermons of Dr. P. is exceedingly simple and natural. In general, however, he does not seem to have been anxious to manifest any ingenuity in his skeletons. It is remarkably true of him that he "speaks right on." He does not cleave to any single method, but adopts successive methods according to his inclinations at various times. One of the best features of his discourses is his evident desire, on every occasion, to speak in such a manner as to promote in the highest degree the spiritual welfare of his hearers. With this end in view, instead of leaving his application wholly for the closing portions of his sermon, he involves applicatory remarks, more or less, with every part. An example of one of his clearest skeletons is in the sermon on "Christ's Love for the Church." Ser. LIX, Vol. III. Text, Eph. 5: 25—27. From this text he shows, 1. The *object* of Christ's love,—the church. 2. The *proof* of his love: "he gave himself for it." 3. The *design* of his love,—that he might sanctify, cleanse and present it to himself a glorious and spotless church. 4. The *means* by which he effects this;—the washing of water by the word. Such clearness and completeness of method, however, is by no means common with him.

We present a few extracts, illustrative of his general manner, for the sake of those who may not enjoy the perusal of these volumes. Our selections are taken from sermons which have not previously appeared in print.

The first is from the sermon entitled, "Christ's Priestly Office." Text, Heb. viii, 1—3. "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer." He remarks that in the Mosaic dispensation, the three principal things were the tabernacle, the priests and the sacrifices; and he shows that each of these was a type of Christ.

"Jesus Christ is the Christian's tabernacle, or he is to his people what the tabernacle was to the Jews. The true tabernacle, of which

the apostle here speaks, and which, he informs us, the Lord pitched, and not man, was the body or human nature of Christ. The Jewish tabernacle was pitched by men. But the body of Christ was prepared by God. He says himself to his Father, *A body hast thou prepared me.* And he said to the Jews, during his residence on earth, *Destroy this temple, and in three days I will raise it up again.* But, adds the inspired penman, he spake of the temple of his body. Now the temple, as you are doubtless aware, was of the same nature, and designed to answer the same purposes as the tabernacle, and differed from it only in being more permanent and substantial. Calling his body the temple was therefore the same as calling it the tabernacle. By calling his body the true tabernacle, the apostle intimates that the Jewish tabernacle was not the true one, but only a shadow or type of it. That he gives it this appellation with perfect propriety, a moment's reflection will convince us. The Jewish tabernacle was the only place on earth where God dwelt in a peculiar manner; the only place where he was accessible; the only place where he could be found; the only place where he could be approached on a mercy seat; the only place where he answered the inquiries of his worshippers; the only place where offerings could be acceptably presented to him. Hence the pious Jews, whenever they prayed, turned their faces towards the tabernacle, and afterwards towards the temple; and they addressed their prayers to Jehovah, as to him that dwelt between the cherubim, that is the cherubim which overshadowed the mercy seat in the most holy place.

"Now in all these respects the tabernacle was a type of Christ. In all these respects, his body or human nature is the true tabernacle. In him alone God dwells; for in him dwelleth all the fullness of the Godhead bodily. God can be found, he can be approached acceptably, nowhere else; for through Jesus Christ, says an apostle, we have access to the Father, and in him alone are we accepted. As the tabernacle was the appointed meeting-place between God and the Jews, so Jesus Christ is the appointed meeting-place between God and sinners now. As the mercy-seat was in the tabernacle, so, an apostle informs us, Christ is set forth or exhibited as a mercy-seat, through faith in his blood. They, and they only, who come to God in Christ, will find him on a mercy-seat, or, in other words, find him ready to show mercy. There is salvation, says an apostle, and of course there is mercy, in no other. And as from the tabernacle God communicated his will, so he now communicates it through Jesus Christ. He is the only true light. In him are hidden all the treasures of wisdom and knowledge; and through him alone are they dispensed to mortals. As the Jews, when they prayed, turned their faces towards the tabernacle, so we are directed to pray, in the name of Jesus Christ, looking to him by faith; and as Jehovah was then addressed as one who dwelt between the cherubim, so he is now to be addressed as the God who dwells in Christ. In fine, the substance of the Gospel is, that God is in Christ, reconciling the world unto himself. Well then may Jesus Christ, or his human nature, be called the true tabernacle.

"2. Jesus Christ is the Christian's High Priest; or he is all that to his people which the Levitical priests were to the Jews. This is repeated again and again in the epistle before us. Now the office of

the Jewish high priest is thus described by the apostle: Every high priest is ordained for men in things pertaining to God, that he may offer up gifts and sacrifices for sin. Accordingly we find that this service was assigned exclusively to the Jewish priests. They were, in an inferior sense, a kind of mediator between God and his worshippers. They only were allowed to approach him, and to offer up sacrifices. No other man, however holy or highly exalted, not even the most pious of the Jewish kings, was allowed to offer his own sacrifice, or to enter the sanctuary. Uzziah, in other respects a most exemplary monarch, was struck with leprosy for only attempting to do it. Especially was it the work of the high priest to make an atonement for the sins of the nation once in a year, by offering up a sacrifice and carrying the blood into the most holy place, and there sprinkling it before God. And not only the sin-offerings, but all other offerings, were to be made by the priest alone. If one who had received any providential mercies brought a thank-offering to God, he was on no pretence allowed to present it himself, but the priest received it at his hand, carried it into the sanctuary, and there presented it before the mercy-seat, to him who dwelt upon it.

“In all these respects the Jewish priests were most strikingly types of Christ; and he is, as the apostle styles him, the Great High Priest of our profession. He is the one great Mediator between God and sinful men; and there is no access to God, either for our persons, our services, or our prayers, but through him, nor can they be accepted, unless offered up by him. I, says he, am the way, the truth, and the life; no man cometh to the Father but by me. Hence an apostle informs us that the spiritual sacrifices which Christians offer up, are acceptable to God through Jesus Christ; and another apostle exhorts us, whatever we do, in word or deed, to do all in the name of the Lord Jesus Christ, giving thanks to the Father by him. It is also his work and prerogative alone to make atonement for sins. The Jewish high priest made a typical atonement for the sins of the Jews only; but Christ, says an apostle, is a propitiation for the sins of the whole world. And as the Jewish high priest, after offering a sacrifice for atonement, went into the most holy place in behalf of the nation and as their representative, so Christ, as the apostle informs us, has entered not into holy places made with hands, but into heaven itself, there to appear in the presence of God for his people. And as at the hour of prayer, the Jewish high priest offered up incense in the sanctuary, while the people stood praying without, that their prayers and the smoke of the incense might ascend together, so St. John in vision saw Christ, as the great angel of the New Covenant, offering up the prayers of all saints with much incense. It is owing to his merits and intercession alone, that the prayers of his people are accepted and answered; and he ever liveth to make intercession for them. The word ‘such’ in our text refers to a previous description of what was necessary to qualify one for the office or work of our high priest. Such a high priest, says the apostle in the context, became us, or was necessary for us, who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens. And such a high priest we have, one who is perfectly holy in heart, harmless in his conduct, and undefiled or unspotted by the pollution of the world, and who is seated at

the right hand of the throne of the Majesty on high. It appears, then, that every service which the Levitical priests typically performed for the Jews, Jesus Christ really performs for his people. Well, then, may he be styled and regarded as our Great High priest.

"3. Jesus Christ is the true sacrifice, of which the Jewish sacrifices were only types. This is intimated in that clause of our text which says, it was necessary that he also should have somewhat to offer. What he had to offer, what he did offer, we are informed in the context, as well as in many other places. He offered up himself, his body, his blood, his life. He was, says an apostle, sacrificed, or offered up as a sacrifice for us. On the nature and design of the Levitical sacrifices, and the benefits which the Jews derived from them, we have often dwelt; and with them, you are, we presume, well acquainted. You are aware that, as the apostle remarks, all things were under the law purified with blood, the blood of the sacrifices, and that without shedding of blood there was no remission of sin. If an Israelite was betrayed into any sin in consequence of which his life was forfeited to the divine law, he was permitted to bring a lamb as a substitute to die in his stead; and if he brought it in the exercise of repentance and faith, to be offered up by the priests, it was accepted, he was forgiven, and his life spared. And it was by carrying the blood of the sacrifice into the holy place, and then sprinkling it before God, that atonement was invariably made for the sins of the nation. These sacrifices were however only typical; they had no efficacy in themselves to atone for sin. They owed all their efficacy to their reference or relation to the great, meritorious and efficacious sacrifice which was made by Christ, when he offered up himself on the cross. By this offering he made a real and not a typical atonement for sin. In consequence of this offering, every penitent believer is freely and fully forgiven. He is justified by the blood of the Lord Jesus. The blood of Jesus Christ cleanses from all sin. And as the blood of the sacrifice was presented and sprinkled before God in the most holy place, so Christ, says the apostle, not with the blood of bulls and of goats, but with his own blood entered in once into the holy place, or into heaven, having obtained eternal redemption for us. Hence, in allusion to the Jewish sacrifices, his blood is called the blood of sprinkling. Thus it appears that Jesus Christ is the true tabernacle, the true priest, and the true sacrifice, of which the Jewish tabernacle, priests and sacrifices were only types; and that as such, he procures for his people really all those blessings which these institutions procured in a typical manner only for the Jews."

The discourse is closed by several remarks, as follows:

1. "From these truths those who are tempted to despise or ridicule the Jewish rites and ceremonies, or to regard them as unworthy of divine appointment, may learn their error.
2. The subject furnishes a proof of the divine origin and truth of the Scriptures, and it shows us how exactly the Old Testament and the New correspond.
3. Since God took care, under the former dispensation, to

shadow forth, in so many ways, the dwelling of the God-head; Jesus Christ, his priesthood, sacrifice, atonement and intercession, we have reason to believe that he regards these truths as fundamentally important," etc., etc.

But the peculiar power of Dr. P.'s preaching is seen chiefly in his hortatory discourses, or in those parts of other discourses, in which he found it possible to slide from discussion or argument into persuasion. We will quote some passages from a sermon to ministers, preached, probably, on some special occasion, though the volume, unfortunately, informs us neither of the date nor the occasion. It is on "the gospel, glad tidings,"—1 Tim. 1: 2. "The glorious gospel of the blessed God, which was committed to my trust." The points presented are that the gospel is, 1. Tidings. 2. Glad tidings. 3. Glorious glad tidings. 4. The gospel of the blessed God. Though the plan, in itself considered, is not the most promising, in respect to the ability of the preacher, nor at all artistic, the subject is treated in a very interesting and effective manner, and we doubt not must have produced a deep impression upon the auditory. Having completed the discussion, which, by the way, is nearly as full of personal application as any part of the discourse, he proceeds thus:

"The view which has been taken of the gospel of Christ, suggests many highly important and interesting remarks; but the time requires me to omit them, and proceed to the customary addresses.

"My fathers and brethren in the ministry, is the gospel which has been committed to our trust the glorious glad tidings of the blessed God? How delightful, how honorable, then, is our employment, and how unspeakable are our obligations to him who has called us to it; who has allowed us to be put in trust with the gospel; that gospel, which was first preached by himself to our first parents in paradise; that gospel, which it has been the highest honor and happiness of prophets to predict, of apostles to preach, of martyrs to seal with their blood, and even of angels to announce and celebrate! Only to be permitted to hear this gospel is justly considered as a distinguished favor. What then must it be to preach it? Those who experience its power to save, who are allowed to taste the blessings which it imparts, feel as if a whole eternity would be merely sufficient to pay their mighty debt of gratitude to the Redeemer. What then ought we to feel through whom that saving power is exerted; by whose instrumentality those blessings are conferred; and who, receiving mercy of the Lord to be faithful, are enabled to save not only ourselves, but them that hear us! Well may each of us say with the apostle, I thank my God for that he counted me faithful, putting me into the ministry. Well

may we, with him, count not our lives dear unto ourselves, that we may fulfil the ministry which has been committed to us, to testify the gospel of the grace of God. And well may we exhort each other in his language,—Seeing we have received this ministry, to faint not, but to be instant in season and out of season. Heathen writers inform us of a soldier, who, when sent out by his general with tidings of a victory, would not stop to extract a thorn, which had deeply pierced his foot, until he had delivered his message to the Senate. And shall we, then, when sent by Jehovah with such a message, a message the faithful delivery of which involves his glory and the eternal happiness of our fellow creatures—shall we linger, shall we suffer any personal inconveniences, any difficulties, any real or fancied dangers, to interrupt or retard us in the execution of our work? Shall we, with the true water of life, the true elixir of immortality, in our possession, suffer our own private concerns to divert us from presenting it to the dying, and forcing it into the lips of the dead? Shall we, with Aaron's censer in our hands, hesitate whether to rush between the living and the dead, when the anger of the Lord is kindled, when the plague has already begun its ravages, and thousands are falling at our right hand, and ten thousand at our left? Shall we wait till to-morrow to present the bread of life to the famished wretch, who before to-morrow arrives, may expire for want of it? Surely if we can do this, if we can be so regardless of our obligations to God and of our duty to man, the least punishment which we can expect is, to be debarred from that salvation which we neglected to afford to others, and to be made answerable for the blood of all the souls, who, in consequence of this neglect, perished in their sins. Let us, then, my fathers and brethren, never forget that the king's business requireth haste, and that who, or whatever stands still, we must not. Let the sun pause in his course, though half the world should be wrapped in frost and darkness by his delay; let rivers stagnate in their channels, though an expecting nation should perish with thirst upon its flood-forsaken banks; let long-looked for showers stop in mid air, though earth, with a thousand famished lips, invoke their descent; but let those who are sent with the life-giving tidings of pardon, peace and salvation, to an expiring world, never pause, never look or wish for rest, till their Master's welcome voice shall call them from their field of labor to everlasting repose; to that world where those who, as burning or shining lights, have turned many to righteousness, shall shine as the stars, and as the brightness of the firmament forever and ever.

“A few words to the assembly and I have done. Is it true, my hearers, that the gospel which you have often heard is the glorious glad tidings of the blessed God? Then in every one, by whom it is truly believed, it will infallibly excite holy joy, admiration and praise; for every report which is thus believed must produce effects corresponding to its nature and import. If you hear and believe mournful tidings, they will occasion grief. If you hear and believe joyful tidings, they will no less certainly occasion joy. If you hear and believe an account of any glorious enterprise, or splendid act of liberality, it will call forth admiration and applause. If then you really believe the glorious glad tidings of God, you must and will rejoice, you will admire and bless the Author. Has the gospel, then, produced these effects upon you?

Do you know what it is to be filled with joy and peace in believing? Can you, do you unite with the inhabitants of heaven, in ascribing to Christ all that heaven can give? In a word, do you feel that the gospel is glorious, glad tidings of great joy? And is it the language of your hearts—Thanks be unto God for his unspeakable gift? If not, it is most certain that you never believed the gospel; for the apostle assures us that it does work effectually in all that believe; and we have already seen that it has, in all ages, filled the hearts of believers with joy, and their lips with praise. And if you believe not the gospel, how awful is your responsibility, your criminality and your danger! In your view the Sun of righteousness has no beams. You see nothing lovely in that Saviour, whom all good beings, on earth and in heaven, love with the most ardent affection. Surely, then, you are wrong, or they are. Either they must be deceived, or you must be blind. In your breasts the most delightful tidings that ever vibrated on mortal ears, excite no joy. To you the glorious gospel of the blessed God, that gospel which is the wisdom of God unto salvation, that gospel whence flows all the happiness that ever will be tasted by men on earth or in heaven, and which will through eternity excite the admiration and the praises of angels, appears little better than foolishness. In vain, as it respects yourselves, have prophets prophesied; in vain have apostles preached; in vain have martyrs sealed the truth with their blood; in vain have angels descended from heaven with messages of love; in vain has the Son of God expired in agony on the accursed tree; in vain has the Holy Spirit been sent to strive with sinners; in vain has a revelation of all these wonders been given. You still refuse to believe, and by your unbelief practically charge the God of truth with falsehood; for, says the apostle, he that believeth not God hath made him a liar, because he hath not believed the record which God gave of his Son. Unhappy men! to you the awful words of the apostle apply in all their force: If our gospel be hid, it is hid to them that are lost. On you the dreadful sentence falls, He that believeth not shall be condemned. Your character and doom are described in the declaration, He who believeth not the Son shall not see life, but the wrath of God abideth on him.

‘Woe to the wretch who never felt
The inward pangs of pious grief,
But adds to all his crying guilt
The stubborn sin of unbelief.

The law condemns the rebel dead;
Under the wrath of God he lies;
He seals the curse on his own head
And with a double vengeance dies.’

And will you die under the weight of this double vengeance? Will you go to the regions of despair from a world which has been moistened by a Saviour's atoning blood? from a world which has resounded with the glad tidings of pardon, peace and salvation? O, do not, I beseech you, in God's name, and for Christ's sake, do not be infatuated; do not madly reject the glad tidings. Once more I proclaim them in your ears. Once more I declare unto you that it is a faithful saying and worthy of all acceptance, that Christ Jesus came into the

world to save sinners. Men, brethren and fathers, hearken ! for unto you, to each one of you, is the word of this salvation sent."

This extract furnishes a good exhibition of the kind of pulpit address in which Dr. P. excelled. It was in his efforts to do good to men's souls, to arouse the sluggish, to stimulate the indolent, to persuade the doubting and procrastinating, that his soul kindled, as if touched with a live coal from the heavenly altar. At such times, his whole heart was poured forth in the most ardent expostulation. His earnestness knew no bounds. His zeal pressed his plea, so that there was no chance for refusal ; and a person slighting his message could not possibly feel at ease in his declinature. His appeals to the irreligious, especially, were often very powerful and deeply affecting. We present one from his Sermon entitled, "An Assembly convoked against Sinners." Text, Neh. v, 7. "And I set a great assembly against them." His object is to show the irreligious how great an assembly of witnesses may be brought to testify against them, and to oppose them in their sinful courses : as, 1. All good men now in the world. 2. The spirits of the just made perfect. 3. The writers of the Old and New Testament. 4. The holy angels. From this point he proceeds as follows :

5. "The Lord Jesus Christ, my irreligious hearers, is arrayed against you, and what can creatures add to the weight of his opposition ? He is the leader of that numerous host, the Captain of salvation, the Lord of angels and men, the appointed Judge, who will pronounce an immutable sentence on both. He holds the keys of death and of hell. He possesses all power in heaven and on earth, and were all creatures on our side, it could avail us nothing while he is against us. And, my impenitent hearers, he is against you ; he sets his face against the course which you are pursuing ; every doctrine which he promulgated, every precept which he enjoined, every threatening which he uttered, every action of his life, is against you. Even his death bears testimony to the sinfulness of your characters, to the guilt and danger of your situation ; for how sinful, guilty and dangerous must be the state of those, whose sin rendered his death necessary. Every part of that religion which he revealed, cries, How can they escape who neglect so great salvation ? And you, my impenitent hearers, are neglecting it. The neglecters of this salvation are the very persons whom we address, and against whom we are collecting this great assembly. And all of this description, the Lord Jesus Christ meets full in their path, and says, 'Pursue this path no further, on peril of your souls.' He meets all the impenitent, and says, 'Except ye repent,

ye shall all likewise perish.' He meets the unbelieving, and says, 'He that believeth not shall be damned.' He meets all the unholy, and says, 'Without holiness no man shall see the Lord.' He meets all the unregenerate, and exclaims, 'Verily, verily, I say unto you, except ye be born again, ye cannot enter into the kingdom of heaven.' And if any of these characters shall continue till death in their present course, they will find him against them at the judgment day, prepared and disposed to execute upon them the sentence pronounced in his word.

"Finally, my irreligious hearers, God the Father is against you. Yes, sinner, the infinite God, the ever-living, almighty, and every where present God, the high, and holy, and just, and unchangeable God, is against you. He who sitteth on the circle of the earth, and counts all its inhabitants as nothing and vanity, he who holds all creatures and all worlds as in the hollow of his hand, he in whom you live, and move, and have your being, even he has revealed himself in direct opposition to the course you are pursuing. Coming forth from the unapproachable light in which he dwells, arrayed in all the majesty, and terrors, and glory of self-existent divinity, he discloses himself to view, seated on the throne of the universe, with his immutable law issuing from his lips, and going forth to demand obedience from his creatures on pain of death. Casting a glance of severe and awful displeasure on the course which you are pursuing, with his own right hand he waves you back, and with his own authoritative voice of power bids you turn, and no longer advance in opposition to your Sovereign. Let the potsherds, he exclaims, strive with the potsherds of the earth; but woe to him who striveth with his Maker. My hearers, while you neglect religion, you are striving with your Maker; and all the laws of his kingdom, all the perfections of his nature, all the dispensations of his providence, all the contents of his word, are against you.

"And now survey once more, and collectively, the vast assembly which is arrayed against you; an assembly composed of all the good on earth, of all the spirits of the just in heaven, of all the holy angels, with God's eternal Son, and the ever-living Jehovah at their head! Before such an assembly what are you, and whom will you array against it? You may indeed assemble all the wicked on earth. You may call for the departed spirits of all wicked men, who have gone to their own place; and you may add the spirits of disobedience, the apostate angels, to swell the throng; but these are all whom you can assemble. No holy angels, no good man, in heaven or earth, will join your unhallowed host, or countenance you in disobeying or neglecting the Sovereign whom they love.

"Surely then, those of you who acknowledge the truth of the Scriptures, will no more boast or rely upon the number which swells your ranks. Indeed, methinks a view of those who are with you, can scarcely be more pleasing than a view of those who are against you. To see all evil beings on your side, is little less appalling than to see all good beings on the opposite side. And remember that what you have now heard described you will one day see. You will see all the different classes and beings who have been mentioned, assembled at the judgment-day. On one side, you will see all wicked men and wicked spirits; on the other, all good men, all holy angels, the Lord

Jesus Christ, and the everlasting Father. And if you continue what you now are, you will see all the former arrayed on your side, and all the latter against you. And then, if not now, you will feel that there is a great assembly against you; and that to have such an assembly against you is indeed an evil above all things to be deprecated.

"I need not, my irreligious hearers, repeat remarks which I have often made respecting the pain which it gives me to address you in this manner. Nor need I again remind you that my only object is to promote your happiness. The use which I wish to make of the subject is to persuade you to leave the host to which you now belong, and to join the assembly which is arrayed against it. There is not an individual in the assembly referred to, who is not prepared to receive and welcome you with cordial affection. All the good on earth would gladly embrace you as brethren; holy beings in heaven would rejoice over you, as they do over every sinner that repenteth. The Lord Jesus Christ is ready to receive you, and God the Father to forgive you, and adopt you as his children. All, all combine with one voice to cry, Come with us, and we will do you good. Do you reply, we would join you, were there not so many hypocrites in your number? My hearers, we are not inviting you to join us. We are inviting you to join the armies of the Lamb, the camp of God, to join an assembly composed of none but the truly good. Surely, in such an assembly there are no hypocrites. All hypocrites belong to the host which we wish you to leave. They will, as inspiration assures us, have their portion with unbelievers; for unbelievers they in reality are. If you wish to be separate from them, here and hereafter, you must join those who worship God in spirit and in truth. Choose, then, my hearers, choose your associates, and while choosing them remember that you are choosing them for eternity. Remember too that all the goodness in the universe is on one side, and all the evil, on the other. There is not a good man among those you are invited to leave. There is not an evil being among those you are invited to join.

"The subject is well calculated to encourage and animate those of you who are truly religious. You see to how numerous and how glorious an assembly you belong. When you look around upon the state of the world, you perhaps sometimes feel, like the prophet, as if you were almost alone. But if your eyes are opened to see the great assembly which has been described, you will see that there are more with you than against you, more with you than with your adversaries. You are come unto Mount Zion, the city of the living God, and to an innumerable company of angels, and to God the Judge of all, and to the spirits of just men made perfect. And O, what an honor and privilege is it to compose one of such an assembly as this. What an honor and privilege would it be, were the assembly much smaller than it is! And if it be an honor and privilege now, what will it be at the great day in which all shall be assembled before the judgment-seat of Christ! What happiness to hear him acknowledge you as his, to hear him say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. You were not ashamed to acknowledge me in the midst of an ungodly world, and now I will not be ashamed of you. You have been faithful over a few things, I will make you ruler over many things; enter ye into the joy of your Lord.

"But remember that if union to such an assembly be a great honor and privilege, it also imposes great obligations. What ought they to be in temper and conduct, who profess to belong to such an assembly as this? How white, how unspotted ought to be their garments! How should their whole lives testify to whom they belong! And how great and how just will be the punishment of those false disciples, who, while they pretend to belong to this holy assembly, only disgrace it by their ungodly lives, and appear as spots and blemishes in the midst of it. Not long shall they be permitted thus to dishonor it; for he whose eyes are as a flame of fire, will come to purify his church, and to cast into outer darkness those who have assumed his name only to profane it, and professed his religion only to dishonor it. Then will he say to his church, Rejoice, rejoice, for from henceforth there shall no more come into thee the uncircumcised and the unclean. Then he will present it to himself a glorious church, not having spot, or imperfection, or any such thing; but perfectly holy, and without blemish; what manner of persons, then ought ye to be? As he who hath called us is holy, so be ye holy in all manner of conversation, because he hath said, Be ye holy, for I am holy."

We present one passage farther, for its excellence, and as a fine example of ministerial sincerity, zeal and affection. It is the concluding part of a very impressive sermon on 2 Tim. 3: 4—"Lovers of pleasure more than lovers of God." He shows, in several particulars, who are lovers of pleasure more than lovers of God, and concludes with a touching exhortation to persons of this description.

"Ye creatures of the Most High! ye immortal spirits! ye probationers for eternity! listen to this call, to the voice of Jehovah. How long will ye continue to be lovers of pleasure more than lovers of God? How long continue to circle round that vortex which draws its wretched captives into the gulf that has no bottom; how long lie buried in slumber and death, dreaming of pleasure, while your Creator is displeased, while your Saviour is neglected, while death is approaching, while eternity is at the door, and your unprepared spirits are momentarily exposed to endless perdition! What meanest thou, O sleeper, to slumber while this is thy condition! Is it a time for mirth, when the Judge stands before the door, crying, Woe unto you that laugh now, for ye shall mourn and weep! Awake, then, thou that sleepest; escape for thy life; look not behind thee; renounce thy vain pleasures, deny thyself, take up thy cross and follow Christ. Say not, my pleasures are too dear to part with. I know they are dear, dear to you as a right hand or a right eye. But what then? It is better for thee to enter into life halt or maimed, rather than having two hands or two eyes, to be cast into hell-fire. Say not, if we renounce our pleasures we shall never more be happy. Rather, you will never be happy till you do renounce them, and seek happiness where alone it is to be found. Were the Samaritans unhappy when they had renounced sin-

ful pleasures, and embraced the cross of Christ? No, there was great joy in that city. Was the Ethiopian nobleman unhappy, after he had believed on a crucified Redeemer? No, he went on his way rejoicing. Renounce your idolatrous love of pleasure, and this joy will be yours. Enter the ways of wisdom, and you will find them ways of pleasantness. Cease to drink at your broken cisterns, which can hold no water, and you shall drink of those rivers of pleasure which flow forever at the right hand of God. Imitate the example of Christ, who began early to say, I must be about my Father's business, and you shall have that rest, that peace, which he gives, and rejoice in him with joy unspeakable and full of glory.

"Do any say, we would gladly renounce our unsatisfying pleasures and follow Christ, but we feel unable to do so. We fear that when the hour of temptation comes, we shall forget and break our resolutions, and return to the world? My friends, the power of Christ can render you victorious over the strongest temptations. His grace is sufficient for you; and if you can consent that he should take away that inordinate fondness for pleasure that enslaves you, he will do it. You perhaps recollect that, in the account we gave you last Sabbath, it was mentioned that when the young were persuaded to renounce their vain amusements, a glorious revival of religion soon followed. If you could be persuaded to imitate their example, perhaps the consequences would be similar. Will you not make the experiment at least for one month? Will you not for one month, one little month, say no to every call of sinful pleasure, and devote yourselves to the pursuit of religion? Is this too much time to give to the salvation of your souls? Too much to give to him who gave you being; too much to give to that Saviour, who gave his blood for your redemption, and whose language is, My son give me thine heart?

"My dying, yet immortal hearers, will you not grant him this small favor? If you still hesitate, still feel undecided, let me entreat you, when you go from this house to repair to your closets, and there lay open the Bible before you; bring to your minds the solemn hour of death, and the awful scenes beyond it, and with these scenes full in your view, survey your past lives; consider how you will wish they had been spent, when your last hour arrives; and then with the eye of God upon you, and with your eye upon the judgment-seat, decide whether you will follow Christ or your pleasures."

We are not disposed to lavish upon Dr. P. any indiscriminate praise. He was a human being, and he had his failings and frailties. As a preacher, though he was neither in his creed nor in his method a faultless model, he had many excellences; he was abundantly honored by his divine Master as a benefactor of souls. And when in the vigor of his intellectual faculties, his weary, worn-out body sunk into the tomb, all felt that a new star was kindled to shine in heaven.

ARTICLE VI.

ENGLISH HISTORY.

1. *The Pictorial History of England, being a history of the people as well as a history of the kingdom. Illustrated with several hundred wood cuts, monumental records, coins, civil and military costume, domestic buildings, furniture and ornaments, cathedrals and other great works of Architecture, sports and other illustrations of manners, mechanical inventions, portraits of the kings and queens, and remarkable historical scenes.* By GEO. L. CRAIK and CHARLES MACFARLANE, assisted by other Contributors. 4 vols. 8vo. New York : Harper & Brothers, 1847-1848.
2. *History of the Conquest of England by the Normans ; its causes and its consequences in England, Scotland, Ireland and on the Continent.* By AUGUSTIN THIERRY. Translated from the Seventh Paris Edition, by WM. HAZLITT. 2 vols. 12mo. London : David Bogue, 1847.

HISTORY, and especially a good English History, has paramount claims on the attention of us all. Our countrymen with all their vaunting, are yet in all their national relations and character, a kind of *novi homines*—the mere creatures of yesterday. But happily we are not so entirely segregated, as to make it impossible to trace our origin to the parent stock of Old England. Believing, as we honestly do and must, that we have, in this our later edition, vastly improved upon the heterogeneous aggregation and incongruous compound called the British Constitution, it still cannot but be eminently interesting and instructive to trace the mighty stream back to its sources. For though it may lead us through some muddy sloughs and miry bogs, we shall not fail to find, here and there, living springs, sending forth pellucid and healthful rills.

We have now reached a stand-point of national distinction which ought to elevate us in our own appreciation,

above the petty sensitiveness, which shrinks from a thorough and truthful investigation of the origin and various modifications of our grand experiment of government, religion, literature and the arts, and whatever is most unique in our whole character. Confidently may we assure ourselves in the very outset, that the most rigid examination, while it may detect here and there a transplanted shoot from an older stock—vastly improved, indeed, by its rooting in our fresher soil—and perchance, also, now and then a defect and a blemish, evidently traceable to the diseased character of its parent source, still will it be sure to manifest, in our fair, national achievements, enough to gratify our most laudable ambition for originality; with not a little which ought to humble us, for the inadequacy of our enfranchisement from old, time-honored abuses.

In either aspect, the volumes of English History will be found richly suggestive of profitable lessons, and admirably adapted to incite to their persevering study. Besides what may have special interest for us, as connected with our own origin, the ample field which the earlier portions of that history develop, of mixed races, the danger of conquests, and of attempting to govern by one legislative body, those who require essentially dissimilar codes of law, with varieties of municipal, civil and ecclesiastical immunities and restraints—all this certainly cannot but be regarded as eminently seasonable for us, in the present novel and intensely absorbing crisis of our national affairs.

In our country, where the humblest citizen, in order to the discreet and conscientious discharge of his duties in the elective franchise, must know the elements of national prosperity, or the rocks and quicksands which threaten our security, it cannot but be eminently salutary to bring the public mind as thoroughly and widely as possible into close contact with the revealment of past experiments, in many respects not unlike our own.

For all these reasons, and others of kindred character and importance, we have been inclined to hail the first of the works named above with unusual satisfaction. After all the mighty elaboration of the past and present generation, a good popular history of the British Isles remained a desideratum until the present enterprise supplied it.

What has before been done may fitly and truly be likened to the arduous labors of the attorneys who fully prepare their case by diligently searching out the evidence, pro and con, all the reliable facts and witnesses, and arrange them as best they may—each one for the object he has in view. Then we have the able and ingenious arguments of the advocates on both sides. Sometimes the sides are not limited to two, but we have a very polygon—or keeping more closely to our former figure, we have, like a cause in the Admiralty or inheritance courts, to adjust the rights of many claimants, each with its independent or affiliated relations. With the results of all this labor furnished to our hand in satisfactory abundance and completeness, there was still wanting the luminous, accurate and impartial summing up of the chief justice, on the submission of the cause to the final deliberation of the jury, for their conclusive verdict. We think it would not be difficult to show that former historical labors are with sufficient accuracy described by this simile; and that we have in the ample volume here spread before us, a very satisfactory performance of the impartial service of the learned and upright judge. He does not take it upon him to pronounce a verdict, but he gives you the satisfactory data, the true ground, both as regards the law applicable to the case and the evidence furnished, which will enable you to reach that verdict in an intelligent and honest manner. He who should take the arguments or pleadings of one of the opposing counsel, instead of the unbiased summing up of the bench, would not be more grievously misled, than the honest inquirer after truth, who should rely on such historians as wrote under the strong influence of party bias, as the truthful utterances of uprightness.

Not only may this freedom from corrupting and blinding party prejudice be claimed for this new history of England; it has also the scarcely less valuable and rare merit of being the product of ample intelligence—a thoroughness of research on almost every part, being always distinctly traceable.

Perhaps we shall render an acceptable service to many of our readers, by showing how these high ends seem to have been so satisfactorily secured in the present instance. The Pictorial History—more than three fourths of which

has been now furnished to the American public—is a republication of a work which has recently been issued by the distinguished London publisher, as the volumes of the Society for the Diffusion of Useful Knowledge. Under the general superintendence or editorship of Mr. Geo. L. Craik, whose reputation for many former works of somewhat kindred character, or more properly such as eminently fitted him for this great undertaking, several vigorous minds have combined their energies for the achievement of this noble enterprise. They have, as we think, very judiciously divided the work among them, not by assigning a distinct period to each contributor—on the usual plan of such joint participation of labors; but instead of this, they have resolved the whole province of history into seven branches or topics, viz:—1. Civil and Military Transactions. 2. A History of Religion. 3. Constitution, Government and Laws. 4. National Industry. 5. Literature and the Fine Arts. 6. Costumes and Furniture, Manners and Customs. 7. Condition of the People.

Each convenient period of English History is embraced in a separate book, and one chapter in each book is devoted to each of the above *seven* enumerated topics. The chapters, of course, are of very unequal length; the civil and military transactions generally covering as much ground as all the rest. But still it is a very great gain to the cause of humanity, that something like one moiety—and a superlatively interesting one as it is here occupied—has been wrested from the tenacious engrossment hitherto shown, by the mere intrigues and succession of courts and dynasties, with the murderous feats of battles, and campaigns, and sieges, that we may have a broad, clear, comprehensive view of *man*; not as mocked, and belittled, made the mere puppet of tyrants and conquerors, but immortal, domestic, and intellectual man, his rights, duties, daily employments, and the remuneration of his toil. This it is which stamps a new and superlatively interesting value on this history. Sincerely do we hope that it may with confidence be hailed as the harbinger of somewhat immensely better and worthier, in the recorded annals of nations for all coming time. With very much of a more than ordinarily gratifying character in this work, in several other particulars which we intend to notice, our mind is almost riveted to this as the preëminent fea-

ture of excellence which is here developed. It is a history of the people, not merely or chiefly of the government. It regards their arts, their employments, their comforts, scarcely less than their butchering feats of arms. That this is *a great change* from the past historical records, reflects the deep but alas the true and unmistakable moral degradation in which the world has been struggling on for ages, oppressed by the demon war-god, sitting as a palsying incubus on the vitals of its prostrate victim. If even now this Moloch can be displaced, and the half-exanimate subject of such degradation become conscious of being made for something nobler and better than these miserable inflictions—if he will assert and maintain these rights, and act as rational, immortal man should act, certainly a new era will at once dawn. The mad ambition to ennoble one's self by deeds of intrigue, and crime, and blood, will give place to the infinitely worthier and happier purpose of blessing the human family. It will soon appear that other and bloodless avenues to high usefulness and undying renown are opened before the aspiring; and instead of reckoning him great, or noble, or renowned, who has slain most of his fellows, or caused most misery in the world, he only will be called truly great who is the benefactor of mankind, staunching their wounds, and blessing them with more enduring sources of rational, elevating enjoyments.

Besides the above mentioned feature of excellence, we should next notice the comprehensive fulness to which this history is extended. By adopting a very large imperial 8vo page and small margin, the two columns of letter press on each, are almost equal in size to those on 4to pages. The expedient of rather small type, handsomely leaded, makes the reading pleasant, even "for eyes beginning to dim." We have made some little computation of the matter contained in these four large volumes of about 3520 pages in the aggregate, and we find it equal to some 13,700 ordinary 8vo pages like Bancroft's or Prescott's Histories, for a total of nearly thirty volumes as large as theirs. So beautiful and perfect is the paper and the whole execution, that it may well be regarded as an ornament to any library; while the extent of the space allows the insertion of many authorities and full illustrations, carefully and discriminatingly gleaned from all reliable

sources. The industry, good sense, and good taste, and above all, the commendable impartiality which characterize this copious exhibition of whatever is really essential or desirable in such a work, cannot fail eventually to win the universal approval of all whose love of truth and of completeness in historical investigations, is stronger than their party bias, or the desire to furnish fuel to feed the fires of long cherished prejudices.

The artistic embellishments and illustrations, which give the epithet *PICTORIAL* to the history, are very full, varied and valuable; and yet we have feared that to some extent they have given a very erroneous idea of the work to those who have not examined it. If we mistake not, the thought which this designation awakes, is that of mere adaptation to juvenile taste and capacity; or to those who make more account of show than of solid worth. A careful inspection of the work will indeed disabuse the mind of any such idea. No history of the British Isles combines so much sterling worth of the most solid and enduring kind, as this; while at the same time the admirable illustrations of almost every conceivable character—portraits, edifices, towns, cities, battles, costumes, implements of war and husbandry, fac-simile autographs, coins, medals, inscriptions, monuments, articles of furniture, and in fine, all that you can conceive of as exhibiting its profile resemblance to the eye, and thereby conveying a more correct and impressive image to the mind—are scattered through these beautiful pages with marvellous profusion. Many things belonging fairly to history in the larger sense, it is obvious may be attempted with complete success, through such artistic aid, which it would otherwise be impossible to execute in an intelligible manner. Architecture is one of these; over the simple and the complex specimens of which the light of a full illumination is here shed in a manner at once gratifying to the advanced student, and not beyond the reach of the merest tyro. But we must not enlarge on this inviting and prolific topic.

Look next at the advantages naturally and obviously resulting from such a combination of talent and industry as has been united in this enterprise. Whatever of improvement the political economist demonstrates as the result of "division of labor," in some of the humbler and merely physical departments of human toil and enter-

prise, may confidently be reckoned on here. By turning the attention of a competent mind continuously for a long period to one class of objects, you can scarcely fail to sharpen perception, and quicken the powers, and thereby increase the valuable results of discrimination. Especially when, as in the present instance, individuals are assigned their respective fields of labor with careful reference to the extent and excellence of their attainments already made in that field, it cannot be doubted that much more of completeness and perfection will be attained, than where a wide multiplicity of inharmonious topics are forced upon the same mind. As you would scarce expect so finished and perfect a specimen of complicated machinery to be executed by one artisan, as if the combined skill and practised ingenuity of several had been united, each one bringing his whole powers to bear on the exquisite excellence of his own allotted part—so, assuredly you could not reasonably anticipate so complex and diversified a work as the history of a mighty nation for many centuries, to be satisfactorily compassed by a single mind. For this reason, a candid judgment would expect less of satisfactory excellence in such histories as Hume's, or Lingard's, or Russel's, or Scott's, or Alison's, than you would look for as the natural resultant of united forces, bringing their common energies wisely to bear on one great enterprise, as in the present instance. The thoroughness of acquaintance, the entire mastery of the topic in hand, we may reasonably expect from one whose "seven years" of unremitted toil and wide research have been brought to bear on that precise point. But while on the one hand, gain so immense is obviously secured by the joint contribution of many well-furnished minds, can we secure ourselves against some incidental evils? Will not the product of such variously endowed intellects present a kind of literary Mosaic, in which our taste if not our judgment will constantly be in danger of offence—the very harmony and unity of the whole being marred by such incongruities as these different minds would likely exhibit? We confess that some fears of this kind made us almost nervously sensitive even in anticipation, as we sat down to the examination of this joint labor. But by rare good judgment in the presiding spirit, this has been almost entirely avoided. Some little repetition in the several chap-

ters of the same book, is almost unavoidable. For instance, where Church and State are as miserably blended and commingled as in Great Britain, it is quite impossible to give the civil transactions of a period, like that of Henry VIII and his successors, without embracing to a very considerable degree the history of Religion, which the plan requires should be postponed to the following chapter. But even in this case, with admirable tact, the writer of the latter *refers* to the discussions of the former, and does not *repeat* them, so that you get a summary, or review of the points most essential to the Religious History, and are prepared on this basis to see reared the structure of the entire ecclesiastical organization, and trace distinctly its parts and transitions without again descending into the depths whence it has emanated.

Another infelicity of such joint authorship is, the impracticability of awakening for its progeny that personal sympathy which some one master mind by its creative energy and its presiding power of genius fails not, in a very high degree, to secure. Especially when the power and influence of the historian, not only concentrated but endued with radiating force, diffuses itself over the minds of his readers, so that a kind of ideal presence seems embodied in the scenes he portrays, and a high, beneficent wisdom pervades the occasional utterances in which he indulges himself, the masses who peruse his writings, like the assembled auditors who used to listen to the oral communications of the great fathers of Grecian history—became directly conscious of something like that personal sympathy which so fixes the mind and draws the heart. It would be claiming too much for even this noble work, to say that in this respect, and perhaps some few others of minor importance, it will compare favorably with such graphic and almost scenic vividness of interest as is inspired in most readers by Walter Scott, by D'Aubigné, and by the more perfect specimen of graphic narrative than either of them, the author of the Norman Conquest, the second of the works named at the head of this article. But if in this point it must be confessed that the reader, especially if not deeply absorbed in the subject of the historic narrative, may lose somewhat of the warm personal interest, which a single mind would have power to awaken, he finds more than a compensation in the thor-

oughness of investigation, and the rich, varied, complete, final results to which it has led, on the part of the combined authorship. It is rarely the case that all conceivable advantages can be gained without subjecting us to some incidental loss. A practical wisdom will balance the one against the other, and rest satisfied in what on the whole, furnishes a preponderance of beneficial results. This very aspect of the question before us may well derive an illustration, and by analogy, a species of proof from the science of political economy, above adverted to. Division of labor there, while generally advantageous to the community, in a very high degree, may yet subject the individual operator to the loss of somewhat in the versatility and compass of his own powers; which detriment should in other ways be compensated to him, as a member of that very community which is profited by the success, to secure which, such division is indispensable. So in the case now under consideration; what each dull reader may lose, by the absence of personal sympathy with the individuality of a single author, is fully repaid in the aggregate advantages which the diligent student of history derives from the joint labors which here more amply enrich his mind.

Having occasion just here to advert to the admirable work of Monsieur Augustin Thierry, we may as well at this point as any other, furnish the few paragraphs which our space will allow in reference to the author, and the kindred historical work whose title we have introduced at the head of this article along with the Pictorial History. Thierry was born at Blois, in France, a little more than half a century since, and from the humble rank of a poor student, the son of parents able to give him no other advantages than the course of Academic instruction in his native town, he has raised himself by his own indomitable industry, and the wise direction of the fires of an early kindled genius, to the rank of one of the most distinguished living historians. To him, perhaps, more than to any single individual, may be traced the germ of that mighty and happy revolution in historical writing which has marked the last twenty years, on the European Continent, and to some extent in Great Britain and America. He has purchased with the loss of his sight, worn out over old texts and manuscripts, the honor of having been

one of the first to raise the standard of historical reform. In this respect, and in some others, his resemblance to our great Milton helps to awaken a livelier interest for the person of the author, as well as a more genial sympathy with that mental and moral opulence, which spreads its riches around all the productions of his amply furnished mind. The same spirit of enlarged and liberal devotion to the whole field of literary research, which led Scott and Alison to attempt portraying the French Revolution and the career of Napoleon, and Guizot to re-examine and anew exhibit the English Revolution of 1640, seems to have impelled Thierry to undertake the more remote but eminently rich field, the central point of which is the Norman Conquest, but which in its preparation and its results, stretches through a much wider extent of the English annals. In the words of the author in his Introduction, the history "will be found to contain a complete narrative of all the details relating to the Norman Conquest, placed between two other briefer narratives—one, of the facts preceding and preparing that conquest; the other, of those which flowed from it as necessary consequences." He divides the main or central portion of his work into five epochs, reaching from the middle of the eleventh century, to the early part of the thirteenth. Every one at all conversant with this portion of English history, will readily understand how rich and important is this field, over which research and genius here combine to shed a most inviting light.

The spirit of the author is at once liberal and sufficiently conservative. His evident and kindly sympathy with the weaker, the oppressed and suffering party in the great contest which he chronicles, cannot fail to awaken a genial glow of approval in the minds of those who do not succumb to the old axiom of tyrants, that "*might makes right*." Thierry is by no means insensible of the good result, which, under God's all-wise, but to us often inscrutable providence, has educed a high and benign purpose, even from these iniquitous instrumentalities. It is His blessed prerogative to make the wrath and the folly, the selfishness and the baseness of man, subservient to his own glory and the good of our race. But while indulging in reflections thus consoling, it is always important to guard against that mitigating tendency to the

strenuous condemnation of wrong, even successful wrong, to which the weakness of our nature sways us. This golden mean is happily preserved by the French historian.

As to the method of his procedure, which seems to us a model in such a historical excursus or episode as he has thus presented, we will make room for a few sentences of his own description.

"I have consulted none but original texts and documents, either for the details of the various circumstances narrated, or for the characters of the persons and populations that figure in them. I have drawn so largely upon these texts, that, I flatter myself, little is left in them for other writers. The national traditions of the less known populations and old popular ballads have supplied me with infinite indications of the mode of existence, the feelings and the ideas of men, at the period and in the places whither I transport the reader. I have preserved throughout the narrative form, so that the reader might not abruptly pass from an old tradition to a modern commentary, or my work present the incongruous aspect of fragments of chronicles, intermingled with dissertations." Again, as to the general temper of mind in which the work has been done, he says, "While necessarily relating their revolutions [the Welsh, Irish of pure race, and Scotch,] in a summary manner, I have done this with that sort of sympathy, with that sentiment of pleasure, which one experiences in repairing an injustice."

It would be quite impossible to indicate the high value which these thorough and independent researches furnish in regard to the races, the languages and idioms, the intellectual and social state, and the civil rights of that great, noble stock from which we trace our descent.

Such separate works as this, and Mackintosh's *Revolution of 1688*, and some of Scott's episodes of Scotch history, which, bating his too strong Tory and High Church predilections, have great value, will not be entirely superseded even by the great *Pictorial History of the British Isles*. To some additional notices of this work we now return; and, as may be more befitting our place as Christian reviewers, we will just glance at the history of religion in the several periods into which the work is divided. This task is both more difficult and more necessary, because the several chapters are entirely without such headings

as indicate their summary contents,—and the ample chronological index of some fifty pages, which is to terminate the work, has not yet been issued. Indeed that minute examination of the chapters, embracing the history of religion, which we have made for this very purpose, has accumulated upon our hands a large amount of notes, quite too extensive for insertion here. But we will venture the intimation, that any one disposed to gain a clear, connected and sufficiently compendious view of this subject from the earliest times, cannot fail to find the second chapter of each of these nine books of the history a more satisfactory exhibition of this subject than is elsewhere attainable. Still, to derive all possible benefit from it, the corresponding chapters in each part should be studied simultaneously with this, as they throw light upon each other.

In book first, covering more than 500 years, reaching from B. C. 55, to A. D. 449, the chapter on the History of Religion, embraces two sections; 1. Druidism, of which a clearer and more intelligible view is here presented than we recollect to have elsewhere met with. As a joint result of Brahminism and the religion of Egypt, many points in its philosophy, its history, its polity, are here touched upon, evidently by the hand of a master. 2. We have the original introduction of Christianity into Britain; in which the little that is known, and much more that is guessed at and supposed, are both discriminatingly set forth.

The second book,—stretching down 600 years later, from the arrival of the Saxons to that of the Normans,—gives us the religious history, again divided into two parts. 1. Saxon Paganism,—Odin and the Edda, with all its dark mysteries, and its commingled character. 2. Christianity in its corrupted, diluted, attenuated state, as found by the Saxons; a strange compound of Druidism and Christianity, especially in some parts of England. Then we have that Christianity which was afresh introduced by Augustin from Rome, in the close of the sixth century. After the signal success of this Popish legate in some portions of the island, we have a very distinct notice of his repulse by the Christians of Wales, because Augustin required of them conformity to Rome in the keeping of Easter, in their baptism, and finally coopera-

tion with him, and under his direction, in the work he had already begun of converting the entire body of the Saxons. This they stoutly and unanimously refused. He, in the appropriate spirit of the persecuting church he served, uttered his malediction on them, which was speedily accomplished by a terrific massacre of all the ecclesiastics of Bangor, against whom this prelate's spite seems to have been most rancorous. With characteristic fraud, the Romanists, by interpolating a line into the history of the venerable Bede, strive to convey the impression that this took place after Augustin's death, thus seeking to screen him from the reproach of cruelly fulfilling his own prediction. [See Thierry, Vol. I, pp. 39, 40.] In the latter portion of this period, the history and exploits of Saint (?) Dunstan fill a considerable space, and strikingly illustrate the character of the times and the infamous trickery of the Romanists.

Book third, covering 150 years, to the death of King John, in the year 1216, may be termed the Norman period. Its religious aspect shows a continued struggle with the pope. Under a picture of the baptism of the mother of Becket, there is the emphatic and incontrovertible statement;—"Entire or partial immersion was a part of the old mode of baptism: immersion, indeed, continued to be practised in the English church till after the Reformation." Hence the frequently recurring testimony of baptism in the rivers, throughout this period. The corruption and disorder resulting from the non-residence and pluralities of the higher clergy, appointed by the pope, and chiefly foreigners, now began conspicuously to manifest itself. New orders of monks were now established in Britain. In the times of Henry I, the half or more of the clergy were married; but from the twelfth century, celibacy (or at least the profession and pretence of it) was the practice as well as the law. Near the close of the period now contemplated, religious zeal and fanaticism found new vent and excitement in the crusades.

Book fourth, covering the reigns of the third Henry, the first three Edwards, and Richard second, comes down 160 years later. The papal dominion here reaches its height. Troops of religious mendicants, the frequent bulls of popes, and the degradation of rulers and subjects to ghostly supremacy, fill up the disgusting picture till

near the close, when in the darkest gloom, light, the morning light of Wickliffe, and the diffusion of the Scriptures among the people in their vernacular tongue, awakens the first well-founded hope of better days.

Book fifth, coming down to the end of the reign of Richard third, nearly covers the fifteenth century, and shows the undiminished regard for prelacy and Rome on the part of the rulers; while that of the people becomes continually weaker. Deterioration in the moral and intellectual character of the clergy is here very apparent. The elevation and procession of the host, pilgrimages to the shrines of saints, to holy wells and other places of reputed sanctity, were now their chief recommendation, instead of furnishing *instruction for the people*.

Book sixth, covering 118 years, brings down the train of events to the close of the reign of Elizabeth, extending through the so called "Reformation in England." For many reasons this deserves thorough and extensive investigation. Nor is there any disposition apparent in this history, to shrink from a thorough sifting of authorities, and a reversal of former verdicts, where reliable facts demand it. On this part of the work, great carefulness and thoroughness have manifestly been devoted, with generally the most satisfactory impartiality. The use made of the State papers of this period, and of many other collections of contemporaneous correspondence, gives strength and security to the positions here taken, and renders it morally certain they can never be successfully controverted. An over sensitive high churchman, though in name a republican and an American, may wince and look away at the undisguised features of monstrous wickedness, which he has been accustomed to venerate. But if any candid reader can go through the ample development of the reign of Henry VIII, contained in the first and second chapters of this book, and not blush to claim that as a religious reformation, which this royal adulterer begun, his partialities are certainly not to be envied. Right well do we understand the independence of true Protestant principles, and of the character and conduct of men sometimes professing to adopt them. But Henry was in no comprehensive or allowable sense of the term a Protestant at all. The flagrant inconsistency of his bloody persecution of all other dissidents from Rome, except

himself, which led him to burn so many Lollards, Lutherans and Anabaptists at Smithfield, cannot but arrest attention. In 1535, twenty-six worthy Hollanders, accused of Anabaptistry and denial of transubstantiation, were condemned and executed by this infamous monarch. Three or four years later he personally presided as grand inquisitor, and condemned to death an amiable and inoffensive schoolmaster named Lambert, or Nicolson, for the denial of the real presence in the eucharist. When Romanists contend against Protestantism as identified with Henry, they perform a very gratuitous and suicidal act. He was as sturdy an advocate for the early and late abominations of the papacy as themselves. The mere accident of his setting himself up as pope, instead of the triple-crowned functionary at the eternal city, is nothing very remarkable any way. The advocates of that system have to reconcile other collisions as to the person of the true successor of St. Peter, at different periods of their history, quite as difficult as this. They are but setting up a man of straw, one of their own, too, when they undertake to oppose Protestantism in the person of Henry. It would be about as consistent for them to oppose Hildebrand himself as a Protestant, because he contested the rights of a competing pope. The folly of any Protestants who consent to range themselves for the contest with the man of sin, under such a banner, is most egregious. The truth will eventually make itself known and respected, that neither Henry nor his daughter Elizabeth had any true Protestant blood in their veins; though their personal convenience and state policy did sometimes lead them, like other thorough Romanists and Jesuits, to dissimulate. Nor is this view of his character, so far as religion is concerned, inharmonious in any degree with his general principles and practice. Witness his perfidy in every one of his six marriage contracts. The cool effrontery with which, after having robbed, for his own purpose and benefit, the religious houses of their endowment, he came into his parliament and asked them to compensate him for that reforming process of spoliation! The half vandal spirit in which he doomed to destruction extensive libraries and valuable manuscripts which had been accumulated in the abbeys which he overthrew, and the general deterioration of learning consequent on his

high handed, selfish and iniquitous proceedings, need but be adverted to, as corroboration of the view above stated.

Book seventh, covering the first sixty years of the seventeenth century, and embracing the period of the Commonwealth, is in another, and far more pleasant sense, interesting; as indicating some real progress in religious reform, and the diffusion of true scriptural Christianity among the people. Ample breadth is given to the development both of the civil and religious transactions of this period, with commendable fidelity to truth, rather than to prejudice and bigotry. Neither kingcraft nor priestcraft is handled so gingerly as some of their loving partisans may desire; but thanks to a returning sense of right, which this generation has seen beginning to assume its proper ascendancy; we do here get gleams of truth and facts multiplied and incontrovertible, instead of the stupid slime of perversion and error, so long and lavishly dealt out by the whimpering sympathizers with royalty and prelacy.

Book eighth, which covers only twenty-eight years,—from the restoration of Charles second, to the revolution of 1688,—is made memorable and important by that adjustment of the religious parties and sects of that day into somewhat more of fixedness and form, which most of them have preserved to the present time. The chapter on the history of religion in this period begins with an interesting illustration, from comparison, of the principles of religious stringency or freedom, as indicated by the forms of civil government. This last is described under four forms, called, respectively, *Absolutism*, *Constitutionalism*, *Republicanism*, and *Democratism*. The same development is found in religion; and they have their respective representatives in *Papacy*, *Protestant National Churchism*, *Independency* and *Fanaticism*. We should love to give an extract here, defining, explaining and expatiating upon this general subdivision and classification. Our limits will not however allow of it, and it cannot be condensed into admissible extent without essentially marring it. We pass it by reluctantly, with the single remark, that had the writer as far conjoined the second and third of these divisions into constitutional republicanism—as, from his excusable preferences for the British constitution, he has endeavored to combine the first and

second, he would have more accurately indicated the true resemblance of independency, or, as in this country it is usually called, Congregationalism. It is a constitutional republicanism,—the Bible, and especially the New Testament, which embodies the laws of the present dispensation, holding the place of constitution; and under that, the majority of each church,—as in well regulated republics,—ordering all things for the common good. Cordially do we commend the whole of this discussion, filling several pages, to the student's careful consideration.

Religious liberty, with Roger Williams and Rhode Island as its first embodied illustration, comes into this chapter for the honorable notice which it so richly merits. It is not a little mortifying, however, to notice that the rule of "following the nearest contemporary historical authority" has led the compiler, in this instance, to quote and rely on the authority of Dr. Morse's *Geography*, of 1789, in a high degree derogatory to the result of the experiment of religious freedom in that little State. Could the writer of this chapter have fully understood, however, the true state of the case, and made adequate allowance for the bigotry and sectarian prejudice, which in this and other instances marred the truthfulness of Dr. Morse's statements, he would not, we are sure, have given the currency of his quotation to the now happily obsolete vituperation, which was far too common with reverend Pedobaptist doctors, when speaking of Baptists or their institutions, sixty years since. Fortunately the little colony of the banished victim of Massachusetts intolerance has lived down the obloquy which the apologizers of those naughty acts long sought to heap upon her.

Book ninth and last, extending to the beginning of the reign of George third, and which fills the whole of Vol. IV, of this history, contains much which we would like to notice, but we must not trespass farther at present. We cannot but cherish the hope that the continuance of the work, on the plan here so successfully prosecuted, may be speedily secured, at least through the long reign of the next monarch. What mighty events would there be embraced! Our own revolution, the founding of a mighty empire in India, the rise, the wide dominion and fall of Napoleon, linked to English history in so many interest-

ing ways, throughout its whole extent, are among the astounding events of a single reign. Ere long, too, as we cannot but hope, that relic of corruption, the union of church and state in England, which now seems tottering, will be reformed out of existence, along with its somewhat kindred abominations, a rotten borough representation in parliament; for if not thus speedily removed, ominous indications abound that its preposterous and arrogant assumptions and illiberality will not be endured. Already the dissenters from this too richly endowed national church, fully equal its adherents; and will such mockery of justice and equal rights be tamely endured by a people, who, knowing their rights, can readily find means to secure them?

We cannot be mistaken in the estimate which we have expressed of both these works, as admirably adapted to make wiser and better all who peruse them in a candid and liberal spirit. The American publishers of the *Pictorial History* have laid our countrymen under lasting obligation for the economical and inviting form in which this great work has been brought out. At an expense so small is it afforded, compared with the extent of matter and embellishment here furnished, that we shall be greatly surprised if the intelligent families in all parts of our country do not possess themselves of an early copy, and secure its manifold advantages. Sure we are, it must become and long remain both the standard and the treasure-house of English history.

R. B.

N. B., Jan., 1848.

ARTICLE VII.

SIBYLLINE ORACLES.

1. ΣΙΒΥΛΛΙΚΟΙ ΧΡΗΣΜΟΙ, hoc est SIBYLLINA ORACULA *ex vett. codd. aucta, renovata, et notis illustrata* a D. IOHANNE OPSOPOEO BRETTANO, cum interpretatione Latina Sebastiani Castilionis, et Indice. Parisiis, MDCVII. Cum Privilegio Regis.
2. SIBYLLAE LIBER XIV. *Editore et Interprete* ANGELO MAIO, Ambrosiani Collegii Doctore. Additur Sextus Liber et Pars Octavi, cum multa vocum et versuum varietate. Mediolani. Regiis Typis. MDCCCXVII.
3. A Vindication of the Sibylline Oracles. To which are added the Genuine Oracles themselves, with the ancient citations from them, in their originals and in English; and a few brief Notes. By WILLIAM WHISTON, M. A., sometime Professor of the Mathematics in the University of Cambridge. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also."—Rom. III, 29. London. 1715.

THE Sibylline Oracles are a collection of early Christian writings in Greek hexameter verse. Up to the present century, only eight books were known. But Angelo Mai has recently discovered, and restored from palimpsests, books XI, XII, XIII and XIV. Books IX and X are still wanting, and there may be also others in existence. Servius, in the fifth century, mentions a hundred books (λογοί). Suidas, in the eleventh century, mentions twenty-four Chaldean Sibyls alone. These two writers may, however, have referred to smaller collections than the present Sibylline books.

The Sibyl among the Greeks and Romans was the impersonation of prophetic power, the embodiment of the spirit of prophecy. Σίβυλλα is the generic term. Pro-

phetis, Pythia, Vates are more specific. Sibylla was also the appellation of dignity. She was the more ancient and venerable of the prophetic class, and her oracles, which were always written, were of the highest authority. Sibylla was clothed with the attributes of a female, in accordance with the Grecian ideal of prophecy, and perhaps primarily from the historical origin of the name. *Σίβυλλα*, being the generic name, we can at once account for the diversity of reports respecting the number of Sibyls. Hence also we may conclude that there was no individual and real Sibyl in the later ages of Greece and Rome; and, finally, that the real Sibyl was the Pythia at Delphi and at other places sacred to Apollo.

Sibylline oracles are of two kinds, those of a heathen and those of a Christian origin. The heathen Sibyl is both Grecian and Roman. The Christian Sibyl is both Jewish and Christian. The present discussion will embrace a consideration of the name and history of Sibylla—the heathen Sibyl with her oracles—and the Christian Sibylline Oracles.

The name *Σίβυλλα* is commonly derived from *σιός*, Æolic for *θεός*, and *βουλή*. It is also assigned to other Greek roots; but the above derivation is significant and satisfactory, provided the word was Grecian in its origin. The word is also assigned to a Latin original, but here the derivation is very remote. Indeed, the nearest approximation is found in *Sub Illa*; and this root is assigned, because some divinity was supposed to be the secret agent in the Sibylline responses.

The word is also assigned to the Hebrew, as in 1 Sam. 28: 7, *בַּעֲלַת אוֹב*, the mistress of necromancy; also in Nahum 3: 4, *בַּעֲלַת קְשָׁפִים*, mistress of sorceries. Here, *בַּעֲלַת*, with *ש* demonstrative, would give the word very nearly. Bochart assigns *זָבַל* as the root, referring to the fabled sepulchre of the Cumæan Sibyl at Lilybæum. It is again derived from *קָבַל*, he has received; from *קָבַר*, he has borne; from *קָבַא*, he has drunk to excess; and still again from *שָׁבַא*, (1 Kings 10,) the Arabian queen Sheba. This derivation has some support from Pausanias, in his sketch of the Sibyls. Pausan, Phoci. X. c. 12. He says,—“And after Demo, there flourished among the Hebrews, beyond Palestine, a prophetic woman named *Σάββη*. Some call her the Sibyl of the Babylonians; but

others, the Ægyptian Sibyl." He also says, at the commencement of the same chapter, that Herophile, the first Sibyl, was called *Σιβυλλα* by the Libyans. Here then we may trace a foreign origin for the word and the historical personage called *Σιβυλλα*. It requires no very lively imagination to follow the queen of Sheba, on her return from her visit to the unrivalled Jewish monarch, and to witness her enthusiastic devotion as she proclaims in "the uttermost parts of the earth," both the traditionary and the written oracles of Solomon and of his heaven-instructed people. In time, the queen herself becomes inspired, and Fama with hundred tongues reëchoes the story of her prophetic wisdom along the northern shores of Africa, until the Ægean catches the heavenly breath and wafts to the admiring Greek the form of the soul of *Σιβυλλα*. The demi-gods of the Grecians may be traced in the history of the covenant people, and why not their prophets also?

There is still another class of derivations to the word Sibyl, deduced from the Arabic and the Persian tongues. Arabic, *Sabal*, to consecrate; *Sab* and *Aloah*, the vessel elect of God. Thos. Hyde, in his *Rel. Vet. Pers.*, c. 32, p. 39, has traced the origin of the word in the astrology of the Persians and Arabians. He mentions a star in the constellation Virgo, which they call *Sambul*, or *Sumbula*. And, lastly, the Phœnicians and Chaldeans call a star, in the same constellation, *שִׁבְיָלָה*, *Σιβυλλα* or *Σιββυλα*. These several classes of derivations may, however, according to a current theory of the original affinity of languages, be justified by a general form existing in the ancient tongues, appropriated to the idea of prophetic power.

We come now to the history of Sibyl. Heraclitus, B. C. 500, is the first writer who mentions the Sibyl. He says, according to Plutarch, *de Pythiae Oraculis*, "But *Σιβυλλα*, without laughter, unadorned, and unanointed, speaking with prophetic mouth, has uttered divine oracles 1000 years." And again, *Herac. in Epist. ad Hermod. VIII*, "*Sibylla*, among many other things, has mentioned this: A wise man from the Ionian country shall come forth to the Italians." Plato, in his *Phædrus*, § 47, says, "*Sibylla* and others, responding with divine mania, have foretold many things to many men and thus rectified the future." Pausanias testifies to the antiquity of the Sibyl in the

chapter quoted above, as follows: "at Delphi a rock impends over the earth, upon which, say the Delphians, Herophile, whose former name was Σιβυλλα, stood and sung her responses." This statement also suggests the idea that Sibyl and the Pythia were, at Delphi, one and the same person; or, rather, that Sibyl was the spirit or genius of the place, while the Pythia was her mouth-piece.

The high antiquity of the Sibyl is also substantiated by the Christian Sibylline books, in which the Sibyl wears her ancient character in coincidence with the current opinions of the times. In Book III, the Sibyl speaks of Homer: "Then a certain old writer of falsehoods shall arise—a blind man, falsifying his country; but he shall flourish with vigorous mind, and shall sweetly tune his song in measure. He will call himself Χως, and will write the fates of Troy, not indeed as they are; though he will use my words and measure. He is the first who will unfold the writings of my books."

Tatian, a contemporary of Justin Martyr, speaks of the Sibyl as anterior to Homer. Clement of Alexandria places the Sibyl before Orpheus. Lactantius, in *Inst. Div. Lib. I.*, in quoting from Varro, says that "the Erythræan Sibyl, whom Apollodorus Erythræus boasts of as his *civis*, prophesied to the Greeks who sought to conquer Ilium, that Troy would perish and Homer would write lies." See also Dionys. Halicarnass., St. Augustine, Suidas and others.

The number of Sibyls varies from one to ten, and upwards. It was a question among the ancients, whether there was one or more, Σιβυλλα, or Σιβυλλαι. Varro mentions ten, and is generally followed.

First. The Persian, Suidas says, Chaldæan or Persian, Sambethe.

Second. The Libyan, mentioned by Euripides in the prologue of *Lamia*.

Third. The Delphian, Suidas says, born at Delphi,—mentioned by Chrysippus *de divinat.*

Fourth. The Cumæan, Suidas says, Italian. Mentioned by Nævius in *libris Punici belli*, and by Piso in *Annalibus*.

Fifth. The Erythræan. Suidas says, she prophesied before the Trojan war.

Sixth. The Samian. Suidas calls her Phyto. Mentioned by Eratosthenes, as spoken of in the Samian annals.

Seventh. The Cumæan, called Amalthea, Herophile, Demophile. She is reported to have brought the nine Sibylline books to Tarquin Priscus; others say, to Tarquin Superbus.

Eighth. The Hellespontian; born in the Trojan country, in the village Marpessus. Heraclides Pontus speaks of her as having lived in the times of Solon and Cyrus.

Ninth. The Phrygian, flourished at Ancyra.

Tenth. The Tiburtean, called Alburnea, worshipped at Tibur.

Eleventh. The European, mentioned only in an ancient codex.

Twelfth. Agrippina, others, the Ægyptian. But the Ægyptian was also called Sambethe, and Ælian says, that she prophesied to Pharaoh.

This genealogy of Sibyl may be fitly closed by an extract from Pausanias, and one from Justin Martyr.

Pausanias Phocica, Lib. X, cap. 12, § 1—10. "But Herophile is later than the Libyan Sibyl, and appears also to have lived before the Trojan war. For she prophesied oracularly of Helena, that she would be brought up in Sparta for a destruction of Asia and Europe, and that Ilium would be laid waste on her account by the Grecians. The Delians mention a hymn of this woman to Apollo, in which she calls herself not only Herophile, but also Diana, next, the wife of Apollo, then, his sister, and then his daughter. But she evidently did this, while raging and inspired by divinity. Elsewhere in her responses she declares herself the child of an immortal mother, one of the Idæan nymphs, and of a human father. 'I go between the two, the mortal and the divine. The child of an immortal nymph, and my father, a whale-eater. My mother's country, Ida. My fatherland, red Marpessus. There is my mother worshipped and along the river Aidoneus.' 'There are,' continues Pausanias, "even now in the Trojan Ida the ruins of the city Marpessus, still containing about sixty inhabitants. The whole region around is reddish and very torrid, so that the river Aidoneus hides itself in the earth, again emerges, and finally disappears in the ground. The

cause, as it seems to me, is that Ida is thin and hollow. Marpessus is distant from Alexandria in Troas two hundred and forty stadia.

"The Alexandrians say that Herophile was the guardian of the Sminthean Apollo, and that she prophesied in the vision of Hecuba what we know was afterwards fulfilled. This Sibyl passed a considerable portion of her life in Samos. She then went to Klaros of the Colophonians, then to Delos and to Delphi; here, standing upon the same rock, she sung her sacred responses. But in Troas relentless fate removed her. In the grove of Smintheus you will find her sepulchre with an elegy upon the shaft.

'I am the wise interpreter of Apollo, Σίβυλλα;
Though here I lie mouldering in a marble mound,
Under the power of iron destiny I inherit this footstool.
But still I lie beside the nymphs, and this Mercury defends me.
This the reward, since I wait the behests of Apollo.'

"Near the sepulchre there stood a sculptured Mercury, from his left hand filling a vase with water. There, too, you see the sacred insignia of the nymphs. The Erythræans also contend for the birth-place of Herophile; and the verse concerning Marpessus and the river Aidoneus they have obliterated from the responses. Herophile uttered similar responses at Cumæ, and Hyperochus, a native of Cumæ, calls her name Demo. But the Cumæans can show none of her responses, but only a small urn of stone in the temple of Apollo. This they say contained her bones."

Justin Martyr, *Cohortat. ad Græcos*. "But you can easily know the true religion, in part from the venerable Sibyl, instructed by whose powerful responses you may learn those things which seem to approximate to the teachings of the prophets. They say that Babylon was her birth-place, and she, the daughter of Berosus, the writer of Chaldaic history. By chance I once visited the shores of Campania. It was there, in a city called Cumæ, that she was wont to give forth her responses. This city is six *σημεῖα* distant from Baiæ, where are the baths of Campania. While there, I visited a noted place where is a very large temple (*βασιλική*), cut out of a rock. It is a very imposing structure, and strikes the beholder

with admiration. Thence, as they narrate from their ancestors, she gave forth her responses. Within the temple I saw three cavities, cut out of the same rock. In these, when they were filled with water, she bathed herself; and then, resuming her robe, went into the remotest recess of the temple, which was cut out of the same stone. There, sitting upon a lofty seat or throne in the centre of the apartment, she pronounced her responses." See also Virgil in *Æn.* V and VI.—In the *Sibylline Oracles*, book fifth, we find the following denunciation of Cumæ: "But thou, infuriate Cuma, though thy waters are touched by divinity, still shalt lie down by the might of the gods and of desperate men. Nor shalt thou again arise mid-heaven, but dead, thou shalt abide in the Cumæan waters. And then thy famished sons shall hear their doom. Mark now the signs of vengeance which your past sufferings show. For the Cumæan is a hateful race, an impudent tribe."

This celebrated temple of Apollo was in existence so late as the year 1539, when a dreadful earthquake shook the whole region of Campania, and destroyed or covered with ashes and cinders, the last lingering memento of the Cumæan Sibyl.

With the above sketch of the Sibyl, we may connect the subject of oracles in general. See Creuzer's *Symbolik*, Vol. 4, p. 651; Wolf's *Alterthumswissenschaft*, Vol. 4, p. 231. Cic. *de divinat.* For the manner in which the Sibyl delivered her responses, see Virgil as above; also, Niebuhr's *Rome*, Vol. 1, p. 384. Pliny mentions three statues of Sibyls, which were at Rome near the Rostra. *Nat. Hist.* book 34, § 11. *Sibylline coins*, see Fabricius, *Biblioth. Græc.* Vol. 1, p. 229.

HEATHEN SIBYLLINE ORACLES.

First, the Grecian. The Sibyl prefers the Greek language, and hence all the *Sibylline Oracles*, of which we have any account, appear to have been originally written in Greek. This is true even of the Roman *Sibylline books*. These were always explained by interpreters; and in the times of Sylla, after the burning of the capitol, where the original *Sibylline books* had been kept, the

senate sent ambassadors to the Grecian states and islands in order to restore, as far as possible, the lost books.

But were there any Sibylline Oracles exclusively Grecian and preserved in separate collections? It is true that Sibylline books are not mentioned by the Greeks, except where they seem to refer to the Roman collection. But still the frequent and familiar mention of Sibyl by Greek classical writers, the reference to her responses as something present and distinct in the mind of the writer, and, most of all, some scattered fragments of her prophecies, preserved here and there, amid the ruins of ancient learning, would seem to indicate the existence of some well known collections of Sybilline verses among the Greeks. Indeed, the Roman embassy to the Grecian states for the purpose of replacing the lost Sibylline books, is decisive on the point. And still farther, the existence of the Christian Sibylline Oracles, together with the direct testimony of Celsus, seems to place the question beyond the reach of doubt. See Origen ad Celsum, Lib. VIII, where Celsus is introduced as charging the Christians with interpolating the heathen Sibylline Oracles.

We find the mention of Sibyl, or of Sibylline prophecies, in the fragments of Heraclitus, in Euripides, Aristophanes, Plato, Aristotle, Pausanias, Dionysius Halicarnassus, Ælian and others, together with the Christian fathers.

Eustathius, the scholiast of Homer, quotes from Arrian as follows: "When Dardanus came from Samos to Thrace, he married the daughters of king Teucer, Neso and Bateia. Neso gave birth to a daughter, the prophetess Sibylla, from whom prophetic women were called Sibyllæ, not because they were related to her, but because they were the Theophorai of Divinity."

It has been maintained that Homer quoted from the Sibyl, in his prophecy respecting the posterity of Æneas. We have it in the Sibylline Oracles, Book V, thus: "The race of Assarachus shall then arise, whose progenitor sun-dered the raging flames of Troy." Even if this is a fragment from the ancient Sibylline prophecies, there seems to be no good reason why it should be called a quotation from Sibyl, rather than a quotation from Homer.

Heraclitus, in Epist. ad Hermod., has the prophecy from the Sibyl which is mentioned above: "*Εξ Ιάδος*

χώρας ἧξει σοφὸς Ἰταλίησιν.” And again, “If that Sibyl prophesied of you, Hermodorus, so long ago, you were even then in existence.”

Plato in *Theages*. “*Socrates*.—Tell me, friend, by what name shall we call Bacis, and Sibylla, and our Amphyliatus?

Theages. By what other, Socrates, except they are called *Χρησμοδοί*, singers of responses?” See, also, Plato in *Phædrus*, quoted above.

Aristotle. *Problem*. § 30. “Sibyllæ and Bacchæ, and all who are believed to be divinely inspired.” Id. in lib. de. mir. auscult. “At Cumæ, in Italy, is shown the subterranean cave of the prophetess Sibylla. She is said to have lived a very long time, and to have remained a virgin; her native country is Erythræa; by the inhabitants she is called Cumæa and Melanchræa.”

Demosthenes. “An ancient oracle was sung from the Sibylline hymns. ‘I would be far away from the battle of Thermodon, and gaze upon it as an eagle from the clouds and sky. The vanquished shall weep, but the victor shall be destroyed.’” Plutarch, in his *Theseus*, quotes the same as a Sibylline prophecy.

Pausanias, in *Achaica*, has the following Sibylline prophecy respecting the two Philips. “Though the Macedonians exult among the Argive kings, their sovereign Philip will bring them good and evil. The former shall give law to cities and nations. The latter shall lose all his glory, when conquered by the warriors of the east and the west.” Thus much will doubtless suffice for the Grecian Sibyl.

The Roman Sibylline books are a matter belonging to Roman history. Hence for particulars we must consult the Latin writers, and also the Greek historians of Rome, who flourished in and after the times of the empire. See Livy, Cicero, Dionys. Halicar., Tacitus. The story of the Sibyl who came to one of the Tarquins is familiar to all. Whether he bought of her the remaining three books which her fury had spared, or whether the whole story is a fiction, invented for religious and political purposes, it is nevertheless very evident, that the Roman state held in its sacred keeping certain Sibylline books. These were reputed to contain the prophetic history of the Roman empire,

and were consulted from time to time, but only in seasons of public calamity, and with appropriate religious rites. They were deposited in the temple of Jupiter Capitoline, and at first committed to the care of the Duumvirs. The number of keepers was afterwards increased to five men, then to ten, and finally to fifteen. These were men of senatorial dignity, and were called *Sacerdotes Sibyllini*, *Quindecimviri*, *Antistites Sacrorum*, or *Apollinis*. These men were appointed by the state as interpreters of the Sibylline books, and they alone could inspect these sacred oracles. The verse was hexameter; and, as far as can be ascertained, was written in Greek. As these books contained many things pertaining to the Roman state, they could hardly have been entirely of Grecian origin, unless we suppose, as is sometimes hinted by the ancients, that the oracles were interpreted according to the will of the senate, or of the emperor. Among the insignia of the interpreters of the Sibylline books was a tripod which they kept in their houses. This was significant of the prophetic power ascribed to the Sibyl. The ambassadors who were sent to the Grecian colonies in the times of Sylla, returned to Rome with a large number of the so called Sibylline verses. These were examined with the greatest care and scrutiny, and deposited with the public archives in the temple of Apollo. The mission of this embassy, and perhaps the spirit and anticipations of the times, had caused such a multiplication of the Sibylline responses, and they were so much used for the disturbance of the state, that Augustus, and after him Tiberius, caused a complete revision and expurgation of the same to be made, so that thousands of verses were thus destroyed. The expurgated books were kept for the consultation of the state, until they were finally destroyed in the year 399, by order of the emperor Honorius, as some say. Others ascribe their destruction to Stilicho, the rival of Honorius. At any rate it appears that Stilicho was the immediate agent. The temple of Apollo had been destroyed before by fire, once under Nero, and again under Julian. Then the Sibylline books had been preserved; but now, under Honorius, the temple and its sacred arcana were consumed together. This last destruction of the heathen prophetess has been ascribed by some to the

predominance of the Christian religion. The event is commemorated by Rutilius in his poem, *Itinerar. Lib. II, 5*. "Not only did he walk about, a traitor in Getian arms, but he dared to burn the fates which the Sibylline nymph had uttered. This Stilicho would haste the fated pledges of the eternal empire, and hurry on too soon her destined days." With this we shall dismiss the heathen Sibyl. Long since, as the fable has it, she had run out her sands, and changed her form for a shadow, and her prophetic utterances for a lone sepulchral voice. But still we seem to hear that voice dispensing its ancient comminations, as we again retrace her history, and discover her form and features, in the person and prophecies of her Christian namesake.

THE CHRISTIAN SIBYLLINE BOOKS.

The principal editions of the Christian Sibylline Books are those of Xystus Betuleius. Basle. 1540-5. Svo. Same as Castellio's Latin version, 1546. Opsopaeus. Paris. 1589, '99, 1607. Svo. Gallaeus. Amsterdam. 1686, '89. 4to. Angelo Mai, Milan. Lib. 14. 1817. The edition of Opsopaeus, 1607, which is kindly furnished us by the librarian of Harvard University, contains, besides the eight books of Sibylline Oracles, a treatise of Onuphrius Panvinus de Sibyllis et carminibus Sibyllinis, with twelve engravings of the several Sibyls; also, Fragments of Sibylline Oracles; The Inspection of Sibylline Oracles; also, Index and Notes; also, the *Oracula Magica* of Zoroaster, with an Exposition by Pletho upon the same; *Scholia* of Psellus upon the Chaldaic Oracles; *Oracula Metrica Jovis, Apollinis, et al.* Ancient Testimonies concerning the Greek oracles; and, lastly, *Oracula Vetera*.

Sibylla, as a divine prophetess, is mentioned by Clement of Rome, (?) the Shepherd of Hermas, Justin Martyr, Theophilus of Antioch, Clement of Alexandria, Tertullian, Origen, Eusebius, Lactantius, Jerome, Ambrose, Augustine; in the eleventh century by Suidas. In the thirteenth century, the idea of Sibylla as a prophetess seems to be familiar. See the hymn of Thomas von Celano.

“ Dies irae, dies illa,
Solvat saeculum in favilla,
Teste David cum Sibylla.”

The day of wrath, that fatal day,
With flames shall melt the world away,
Thus David and Sibylla say.*

After the Reformation, in the sixteenth century, the Sibylline Books were again revived, and received a due share of attention. From that period and onward, we may consult an almost innumerable host of writers on the subject: Casaubon, the two Vossii, Scaliger, Capell, Manesius, Hornbeck, Cotelierius, Marchius, etc. Erasmus Schmidt wrote three labored essays upon the subject, which are published with his *Versio Novi Testamenti Nova*, 1658. See page 1488, and onward, where he treats, I. *De Sibyllis ipsis*. II. *De Libris Sibyllinis in genere*. III. *De Librorum Sibyllinorum, qui adhuc exstant, autoritate*. As an illustration of the confidence which Schmidt and others with him reposed in the Sibylline Books, we may notice a prophecy in Lib. VIII, which presages the rise of fifteen corrupt sovereigns of Rome. These he regards as the fifteen popes from Alexander V to Leo X. Surely our author is a correct student of history, if not a correct interpreter of false prophecy. With the above there may be mentioned Crasset, Nehring, Beveridge, Grotius, Du Pin, Reiske, Tentzel, Daubuz, Ekhard, Gallæus, Heumann, Reinesius, Huet, Cave, Mosheim, Münscher, Corrodi. William Whiston, whose work is introduced at the head of this article, was enthusiastic upon the theme. His *Vindication of the Sibylline Oracles* consists of twenty Propositions with eight Corollaries. The Corollaries are in brief as follows. 1. “The opinion of modern critics who reject the Sibylline Oracles is dishonorable to Christianity and false in itself. 2. The primitive Christian writers who received and cited them as inspired, are not to be blamed for so doing. 3. Since the contents of these writings are agreeable to Scripture, and were in early times received as such, it is not reasonable now to recede from this opinion. 4. God did not wholly confine divine inspiration to the Jews. 5. These

* See *Conservative Principle in our Literature*, by Wm. R. Williams, pp. 117, 124. Also, Edwards and Park's *German Selections*, p. 185.

Oracles deserve a more careful study, in order that we may see how far events have corresponded to the things therein predicted. 6. There seems to have been the same difference between the authors of the genuine or original, and the spurious or Roman Sibylline Oracles, that there was between Moses, on one side, and Jannes and Jambres, the Ægyptian magicians, on the other. 7. Since these Oracles are quoted by ancient writers as divinely inspired, the exact understanding of them will be of great advantage to sacred and profane learning. 8. These Oracles are a new and very great confirmation of natural and revealed religion." Mr. Whiston undertakes to sift these Oracles, and deduces as genuine the substance of the Proem, and the greater part of the second, third, fourth and fifth books. His work is in English, with the exception of some quotations, and the text of his genuine Oracles. Of this, however, he gives a translation, based on that of Sir John Floyer, which was published in London, 1713.

In Fabricius the whole subject of Sibylline Oracles is treated in a very thorough manner. See his *Biblioth. Graec.* Vol. I, pp. 227—290. See also Schoel, *Geschichte Griech. Lit.* I, p. 33, sq. Thorlacius *Conspectus Doctr. Christ. in Lib. Sib. Miscellanea Hafneiensiæ*, by Münter, 1818. Tom. I, pp. 113—180. Thorlacius defends these Oracles, as well-meant fictions. Dr. Bleek's critique of the Sibylline Oracles is perhaps the most thorough that has been given. For this see *Theologische Zeitschrift* of Schleiermacher, etc., in Vol. I, II. There is a good view of the Sibylline Oracles in Lücke on the Apocalypse, § 14. So also in Prof. Stuart on the Apocalypse, Vol. I, § 6. Consult, also, Wolf's *Alterthum.* Vol. II, p. 135 sq. Dähne's *Jewish Alexandrian Rel. Phil.* Vol. 2, p. 228 sq. Neudecker's *Lex.—Conversat. Lex.* Vol. 10—Hübner's *Lex.* V. 4. Cotta's *Kirchengeschichte* second Vol. Blondell—Fontenelle.

We have seen above that a Hebrew Sibyl is mentioned in the Sibylline genealogy by the ancients. The Alexandrian Jewish philosopher, Aristobulus, who is mentioned in Maccabees 1: 10, is supposed to have dressed the Hymns of Orpheus in the Jewish monotheistic drapery, and perhaps also the hymns of the ancient Sibyl. Josephus introduces the Sibyl as giving an account of the tower of

Babel. Jos. Book I, Ch. 4. But still it seems that scarcely any thing is known of the Hebrew Sibyl.

In the early Christian writers we find ample references to the Sibyl, and in general, a recognition of her prophetic authority. In the *Responsio* to the 74 *Quaest. ad Orthodox.*, Sibylla is alluded to as testifying to the last judgment, and for this we are referred to Clement's *Epist. to the Corinthians*. But the passage does not *now* occur in Clement. Did it occur in an early manuscript of Clement? and is it now lost? Or is the quotation a *lappus memoriae*?

Shep. of Hermas, Book I, Vision 2, 31. "What thinkest thou of that venerable woman who gave to thee the book? Who is she? I answered, Sibylla." From this passage and the context, it appears that the idea of the Sibyl, as the source of a book of divine wisdom, was familiar to the Shepherd.

Justin Martyr, *Cohort. ad Graec.* "But the things concerning the one and only God, which that ancient and venerable Sibyl teaches, whom Plato, Aristophanes and many others mention as a prophetess, it is useful to refer to. 'There is one God alone, thrice-great and underrived; Almighty, invisible, beholding all things,—himself unseen by any living mortal.'"

Again. "But you can easily learn the true religion in part from the venerable Sibyl, by whose powerful inspiration, through the medium of oracles, you are taught those things which seem to approximate to the instructions of the prophets."

Again. "If therefore, O Grecians, ye do not regard fictions and false gods, as tending to your salvation, believe, as I said, the ancient and very venerable Sibyl whose books are preserved in all the world, and who teaches us by her inspired oracles that those who are called gods, are no gods; and foretells very clearly the birth of our Saviour Jesus Christ, and all that he should do."

Again. "The Sibyl has not power to correct and polish her songs; but in the very time of inspiration she has fulfilled her prophetic office, and with the inspiration the memory also ceases. Hence the reason why some of her verses are imperfect. This I was told in Cumæ when they showed me the place where she used

to respond, and a brazen vessel which contained her remains. But since, O Grecians, the truths of religion are contained neither in poetic numbers, nor in that erudition which is your national boast, turn away, I pray you, from the nicety of words and measures, and take heed to the things spoken by her, and consider how unambiguously she has predicted the advent of our Saviour Jesus Christ; for he, being the Word of God, and inseparable from him in power, but assuming our nature, which is made after the image and likeness of God, has thus brought back the religion of our ancestors. This our contemporaries have forsaken, and followed the instructions of a slanderous dæmon, and have turned to the worship of gods that are no gods."

Justin's Apology, 1. "But by the energy of evil dæmons, death is appointed for those who read the writings of Hystaspis, or of the Sibyl, or the books of the prophets, in order that through the power of fear they may hinder those men who would obtain the knowledge of excellent things, and hold them in bondage to themselves. But this they are not able to do. For we not only fearlessly read these books, but, as you see, we offer them for your inspection, knowing that it will appear acceptable to all. And if we persuade a few, we shall gain the greatest good; for as good husbandmen we shall receive a reward from the Lord."

In these extracts we may notice three things. 1. The view of Justin respecting the inspiration of the Sibyl. He seems to regard her prophecies as in general, and in the mass and the substance, inspired. But her prophecies were of a secondary sort, inferior to those of the prophets, and preparatory to their higher revelations. 2. It appears that Sibylline books were very generally known as Christian writings. 3. It also appears that prophetic writings of a monotheistic and Christian character were obnoxious to the Roman state, and proscribed under the penalty of death to their readers. It may be that this was the earlier law of Tiberius and that it was still in force. This prohibited the common use of any Sibylline Oracles.

Theophilus ad Autol. quotes the celebrated Proem, which he says stands at the commencement of the Sibylline prophecies. He also makes other extracts. Many

of the early defenders of Christianity seemed to act on the principle that whatever is written is true; and hence there is found in the same connection a strange blending of the words of holy writ with the pithy sayings of the ancient poets, and the raving denunciations of the Sibyl. While their intention is worthy of all admiration, their reasoning seems to be of the generic cast, like that of many modern philosophers, who, in the plenitude of their wisdom, are ready, with the poet, to fall down and worship 'Jehovah, Jove, or Lord.'

Clement of Alexandria says, in his *Stromat.*, "But just as God wished the salvation of the Jews, by giving them prophets, so also he raised up prophets among the Grecians who were very well skilled in their native language, and were thus enabled to understand that beneficence of God which was hidden from the multitude. Thus testifies the gospel by Peter." Paul the apostle says, "Take the Grecian books, read the Sibyl, how she declares that there is one God, and also reveals the future." This sentiment of Clement: "God raised up prophets among the Grecians," has found an earnest advocate in Bishop Horsely, in "A Dissertation on the Prophecies of the Messiah dispersed among the Heathen." The outline of his argument is as follows: 1. "The Gentile world, in the darkest ages, was in possession not of vague and traditional, but of explicit written prophecies of Christ." This position is based on the existence of the Roman Sibylline books, and these prophecies are the basis of Virgil's fourth Eclogue, *ad Pollionem*.

' Ultima Cumæi venit jam Carminis ætas,
Magnus ab integro sæclorum nascitur ordo;
Jam nova progenies caelo demittitur alto,
Jam redit et Virgo, redeunt Saturnia regna, et sq.'

2. He maintains, "that the Roman Sibylline books were fragments of the most ancient prophecies of the patriarchal ages. For the early degeneracy of men was, by the divine interposition, slower than is generally believed. For ages the world enjoyed the light of revelation to a considerable degree. While the corruption was rising to its height, Providence was taking measures for the restoration of man. The gift of prophecy was vouchsafed long before the institution of the Mosaic church.

Letters being in use long before that time, the ancient prophecies were committed to writing, and by the mysterious operation of Providence the blind superstition of idolaters was itself made the means of preserving these writings, though in an impure state, and of preparing the Gentiles for the advent of Christ."

Tertullian *ad Nationes*, Lib. II, § 12. "Now will I pass by abler testimonies to the divine word, to which greater credit is due on account of their antiquity. For Sibylla existed before any literature. This Sibylla is doubtless a true prophetess of the truth; but you have invested her words with a demoniacal dress." Again, *Tert. Apol.* "And we also have a Sibyl, inasmuch as this appellation of a true prophet of the true God is usually given to those who seem more than others to possess the gift of prophecy. But the name of your Sibyl is that of a lying Sibyl, just as is the name of your god." Tertullian here seems to charge the heathen with borrowing the idea of a Sibyl prophetess; or, does he use the word rhetorically, as significant of the true spirit of prophecy?

Origen *ad Celsum*, Lib. 7. "Celsus would prefer that we should call Sibylla, rather than Jesus, the child (*παιδά*) of God. He also affirms that we have interpolated the Sibyl by many and blasphemous oracles. But Celsus does not indicate in what particulars we have interpolated these writings. He ought to have pointed out purer copies, but the fact that he has not done it, shows that purer ones were not in existence; and, further, he has not shown in what respect these which he calls interpolations are blasphemous." Origen *ad Cels.* 5. "Celsus calls us Sibyllists, perhaps because he has heard the same from some, who, when they deride those that regard Sibylla as a prophetess, stigmatize them as Sibyllists." In these passages Origen seems very careful to avoid giving his personal opinion respecting the Sibyl. He evidently admits the existence of Christian Sibylline books, as does Celsus the existence of both heathen and Christian Sibylline books.

With Lactantius the Sibyl is in high esteem, and a constant witness to the truth of his positions. He says, "But let us return from human to divine testimonies,—thus saith the Sibyl, etc. Sibyl has predicted—All these Sibyls proclaim one God, especially the Erythræan,

which is esteemed the most noble and celebrated of all. "But I do not doubt that in ancient times these songs were received as ravings, since no one understood them. For they set forth certain wonderful prodigies, of which neither the time, nor the manner, nor the author, is designated. Furthermore, the Erythræan Sibyl declares that the time will come when she herself will be called insane and deceitful."

The following are a few quotations by Lactantius, which will indicate the usual themes of the Sibyl in his times. They are of the same character as the quotations made by the writers who preceded him.

"One God, who only rules, exceedingly great, unoriginated.
There is one God alone—exceedingly lofty—the Creator;
For heaven, the sun, the stars, the moon he made,
The fruitful earth, the foaming waves of the sea.
Immortal Creator, dwelling in ether, upon the good conferring greater
good.

Reverence him alone, the ruler of the world,
Who exists from age to age;
For I am God alone and there is no other God.
God cannot be made of man, nor of the mother of heroes;
He alone is God, the incomparable architect.
O Greece, why dost thou trust in human governors?
Why dost thou present to the dead thy senseless gifts,
And sacrifice to idols? Who has beguiled you
To perform these rites and to forsake the mighty God?"

"For then in multitudes shall assemble the dead of the whole earth, when the Almighty himself shall come to his judgment-seat to judge the souls of the living and the dead and the universal world. The prophetic and raging Sibyl proclaims, Hear me, ye mortals, the King Eternal reigns. And the city which God has made, he has made it more brilliant than the stars and the sun and the moon.

"The wolves shall not contend with the lambs on the mountains;
For the lynxes and the kids shall feed together;
Bears, calves, and men shall walk together;
The carnivorous lion shall eat husks at the manger;
And dragons shall lie down to sleep with the motherless infant.
Then, indeed, shall God dispense great joy to man;
For then both trees and the countless flocks of earth shall yield to men their true and undeceptive fruit. Their stores of wine, and sweetest honey, and dainty white milk, and bread most beautiful to mortals.

"But the holy ground of the just alone shall yield all these delights. There running streams of honey from the rock, and milk ambrosial from the gushing fountain, shall flow to all the saints."

Lactantius quotes 150 verses, and among these the hymn which describes so minutely the sufferings of Christ. In Lactantius the verses of this hymn are scattered; but in Augustine they are brought together and subjoined to the acrostical hymn to the Son of God. Cicero speaks of acrostical hymns found in the Roman Sibylline collection; but the principle of structure appears to have been different from that adopted in the present case. In this acrostical hymn which is contained in the eighth book of the present collection, the only bond of connection in the thought appears to be the leading letters of the poem which are made up of these words, *Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ*. The connection of thought is very various, though the sentiment is unobjectionable. The subject is the last judgment. For the hymn, in Latin, see Augustine *De Civitat. Dei*, Lib. 18, c. 23.

The subjoined translation will illustrate the nature of the acrostical hymn and particularly the train of thought which it contains.

- “ 1. J udgment impends. Lo ! the earth reeks with sweat ;
 H. H e, the destined King of future ages, comes ;
 Σ. S oon he descends—the Judge in human form.
 O. O n speeds the God—his friends and foes behold him.
 γ. V engeance he wears, enthroned with his holy ones.
 Σ. S ee how the dead assume their ancient forms.
 X. C hoked with thorny hedges lies the waste, dreary world :
 P. R uined are their idol gods ; they scorn their heaps of gold.
 E. E ven land and sea and sky shall raging fire consume.
 I. I ts penetrating flames shall burst the gates of hell.
 Σ. S hining in light behold the saints immortal.
 T. T urn to the guilty, burning in endless flames.
 O. O ’er hidden deeds of darkness no veil shall be spread.
 Σ. S inners to their God will reveal their secret thoughts.
 Θ. T here will be a bitter wailing ; there they gnash with their teeth.
 E. E bon clouds veil the sun ; the stars their chorus cease ;
 O. O ’er our heads the heavens roll not,—the lunar splendors fade.
 γ. U nderneath the mountains lie ; the vallies touch the sky.
 γ. U nknown the heights or depths of man,—since all shall prostrate lie.
 I. I n the ocean’s dark gulf sink the mountains and the plains.
 O. O rder casts away her empire ; creation ends in chaos.
 Σ. S wollen rivers and leaping fountains are consumed in the flames.
 Σ. S hrill sounds the trumpet ; its blast rends the sky.
 Ω. O fearful are the groanings, the sorrows of the doomed.

L. of C.

T. T artarean chaotic depths the gaping earth reveals.
 H. E arth's vaunted monarchs shall stand before their Lord.
 P. R ivers of sulphur roll along and flames descend the sky."

We add the verses so descriptive of the sufferings of Christ. "But into hands of unjust infidels shall he afterward come; with vile hands they will smite their God with blows upon the cheek, and from their filthy mouths shall spew their poison. But he will give his sacred back to blows, and receiving buffetings he will be silent lest any one should discern the Word and whence he comes. He will speak to those in Hades. He will wear the crown of thorns. But they will give him gall for food and vinegar for drink; such a table of inhospitality do they spread for him. For thou, thyself insipid, hast not known thy God. Thou didst sport with thoughts of insolence; thou didst weave the crown of thorns and mix the fearful gall. The vail of the temple is sundered, and at mid-day it is night. Three lonely hours a dreary darkness palls the earth. On the third day he shall complete the destiny of death, and the sleeper ransomed from the dead shall then come forth to the light. He will show himself to the elect, as the first fruits of the resurrection."

Augustine devotes this whole chapter to the Christian Sibyl; but you cannot discover his position respecting the genuineness of her oracles. He speaks of a conversation which he had with the proconsul Flaccianus respecting Christ, during which Flaccianus showed him a Grecian manuscript of the Erythræan Sibyl, containing the acrostic. In Chap. 46, he refers to a charge which some had made that the Sibylline Oracles respecting Christ were fictitious, and in Chap. 47, he seems to give some credit to the charge, and at any rate is ready to rely on the Old Testament prophecies alone.

ANALYSIS OF THE SIBYLLINE BOOKS.

Book I. History of Creation. The Fall of Adam. The Flood. The name of God given in an enigma. The dogma is maintained that the souls of the pious dead do not immediately enter paradise. The first book closes with prophecies respecting Christ, his life, death, resurrection, cessation of prophecy, preaching of the apostles, destruction of Jerusalem.

Book II gives prophecies of the last day, of Belial or Antichrist, the return of Israel, the coming of Elias, the resurrection, the judgment, rewards of the good, the punishment of the wicked. The prophetess then confesses her own guilt; next, she praises God, the Creator, and declares that *he* should be worshipped, and idols reprobated; next, she gives an enigmatical signification to the name Adam. The first and second books are ascribed to an occidental writer in the fifth century.

Book III is Messianic. Begins with a prophecy respecting Antichrist, or, as was then supposed, Nero. Next, the theme is the tower of Babel, the confusion of tongues, the kingdoms that succeed the dispersion, the Jews and their captivities, condemnation of idolatry, prophecies against Babylon, Egypt, Gog and Magog, Lybia, Rome, the cities of Asia, Alexander the Great, the destruction of Troy—Homer—next inveighs against the idolatry of the Grecians, exhortation to the Jews urging the practice of justice and piety, the Church, an account of the Sibyl's history. This book is ascribed to an Alexandrian Jew in the time of Maccabees.

Book IV. The Sibyl denies that she is a false prophetess, of the lying Apollo, asserts that she is sent by the true God, who had revealed to her the history of the world. Exhortation to justice and piety in view of impending judgments. The last day, the judgment, the resurrection. This book is ascribed to some Christian writer soon after the destruction of Jerusalem.

Book V. The marks of the Roman emperors, using the numerical term attached to each name. (Professor Stuart hence shows that the designation of a name by a number which occurs in Rev. 13: 18, was common in the times when these apocalyptic works were written.) The destruction of Rome, Memphis, Thebes, and other nations and cities. The shaking of many islands and cities, and especially the temple of Diana, at Ephesus, by earthquakes. The erection of the temple of the true God in Ægypt. This book is assigned to a Jewish Christian in the time of Adrian.

Book VI contains only thirty-two verses. These describe very clearly the baptism of Christ. The appearance of the Holy Spirit. The miracles of Christ. Reprobation of the Jews because they crowned him with thorns, gave

him vinegar to drink, and nailed him to the cross. This book is ascribed to some Christian writer in the latter part of the third, or the early part of the fourth century.

Book VII. The flood, prophecies respecting various nations and cities, the doctrine of the Trinity, the last times, the felicity of the millennial reign, which the Sibyl hardly expects to enjoy on account of her own wickedness. This book is assigned to a Christian Jew, in the latter part of the third century.

Book VIII predicts the judgment, inveighs against avarice, threatens Rome, prophecies respecting Adrian and Nero, the acrostic verses, the passion of the Saviour, the three hours' darkness, his descent to Hades, his miracles, his resurrection, the true God, the birth of Christ. This book is assigned to about the fifth century.

Books IX and X are wanting. Book XI. The Grecians, Macedonians, Romans, Egyptians. It is assigned to an Alexandrian Jew before Christ, or it may be an imitation.

Book XII resembles Book V. Assigned to the third century.

Book XIII. The oriental wars of the Romans down to the times of Valerian and Gallienus. Assigned to the middle of the third century.

Book XIV. The destruction of Rome is the predominant subject. It is assigned to the fifth century.

We have seen that the Greek and the Roman Sibylline verses belonged to the same class, and partook of the same general character. But were these heathen Sibylline Oracles one and the same with the Christian Sibylline Oracles? There is the evident similarity of name. There were among the Roman Oracles acrostics, and we find acrostics in the Christian Sibylline Oracles. But the principle in the construction of the acrostic was different in the two cases.—The Roman Oracles, when they were consulted, always encouraged the idolatrous worship of the Romans. There is nothing of this sort in the Christian Sibylline Oracles; but, on the contrary, the severest denunciation of all forms of idolatry. The Roman Oracles, if we take the testimony of Virgil, were constructed in a very hap-hazard manner, so that even the sagacious Æneas must use the greatest celerity and caution, lest a breath of air might confound or disturb the

meaning of the responses. But the Oracles of which Cicero speaks, he describes as bearing the marks of care and poetical skill in their composition. Perhaps the simple narrative of Justin will reconcile these two statements. He says that they were generally uttered metrically, but were very easily disturbed or forgotten. The Christian Sibylline Oracles, like the Roman Oracles described by Cicero, are in regular hexameter verse and executed with considerable care. The Roman Oracles were not open to the public inspection, but the Christian Sibylline Oracles were widely disseminated and could be read by all. And still it may be true that many verses were alike in each collection, especially since the last Roman collection was gathered from very different and distant sources.

But whence originated the Christian Sibylline Books? The usual answer is that they were invented in the second century. But they are quoted by Alexander Polyhistor 140 B. C., by Josephus in the succeeding century, and in the second and third centuries we find them quoted as acknowledged ancient writings, or some of them at least. They occur in The Pastor, in Justin Martyr, in Athenagoras, in Clement of Alexandria, Origen and others. Again, in the fourth century, we find them quoted by Eusebius, Lactantius, Jerome, Augustine.

Dr. Bleek has, therefore, and very justly, given the range of four or five centuries for the completion of the Sibylline Oracles.

Some critics have ascribed to the early Christians a theological purpose in the composition of these heterogeneous poems, and have ranked them in the class of pious frauds. This may be true of some of these oracles. The Christians wished to condemn the heathen out of their own mouths, and hence, it is said, they attributed to the ancient Sibyl, Christian prophecies and Christian comminations. But still it may be fairly questioned whether the Christians of the first and second centuries had the time which would be necessary to devote to such a *scholastic* purpose, to say nothing of the baseness and impiety of the deed. And could not these poems have originated in a far deeper, but a more natural and more honorable principle? May not the Christian Sibylline Oracles be the desultory poems of a Messianic period? Do they not embody the popular sentiments and anticipations, which were deeply

impressed on the public mind immediately before and immediately after the incarnation of the Son of God? Look at the times immediately preceding the advent of the Messiah. We cannot suppose that the Jews had lost their native spirit of poetry. Their history was written in poetry the most sublime. Their laws were written in poetry the most divine. Their temple, their synagogue, and their family worship was enlivened by the inimitable songs of David, and by the glowing and patriotic sentiments of Isaiah and the prophets. But more; they were now an oppressed people; they were under a degrading servitude to a foreign heathen nation. But could this crush their national spirit, sanctified and deepened as this ever was by the hallowed influence of a heaven-appointed religion? And, furthermore, they were waiting with earnest longings for a Deliverer—a Messiah—the Prince who should reinstate them in their ancient rights and immunities, and give them an exalted preëminence over the nations of the earth. And such expectations were not confined to the Jews. The signs of the times indicated to all nations that

“Magnus ab integro saeculorum nascitur ordo.”

There was an earnest and deep persuasion, based on the sacred books of the Jews and of the Romans, that the world was to witness a wonderful revolution, and that the Orient would prevail.

The race of holy prophets had indeed passed away from the Jewish nation; but this would only serve to increase the national feeling of anxiety, and to excite in swift alternation their gloomy forebodings and their exalted hopes. Under circumstances such as these, we can hardly conceive it possible that the spirit of poetry would lie dormant and cold, and that no one would be found who should embody these deep-seated national impressions and national feelings in national song. The enemies of Israel would and ought to be vanquished, and if this was felt, it would also be sung.

But why take the Greek hexameter in order to embody a national feeling of the Jews? We answer, that the might of Grecian culture was invincible. Greek was the language of the world; and the destined conquerors of the

world would not disdain the world's language. Nor could they, if they would, resist the tendency of a more modern and very prevalent culture. Even Roman barbarity must bow before Grecian refinement. And this tendency prevailed. Witness the later apocryphal writings of Jewish history. Witness the Septuagint—the New Testament—Philo Judæus and Josephus.

But why use the term *Σίβυλλα*? It might be asked why adopt the word *προφῆτις*? But the former in Greek is the more sacred and venerable name, and this would account for its more favorite use in the Sibylline Oracles. But did the Jewish bard, when he used the word *Sibylla*, do any thing more than an ardent enthusiasm in his subject would impel him to do? Would he deign in his moments of inspiration to palm off his sacred fire as the raving utterances of a heathen Sibyl? It is impossible. Even the tolerably fervid poet would scorn to deceive. Words are but his instruments, and it matters but little to him if they but express the fire of his soul.

But can we account for additions to any previously existing Jewish Oracles by Christian hands? Look for a moment at the stupendous facts that cluster around the incarnation of the Son of God. All these were vivid and fresh in the popular memory, and at least not diminished in their outward drapery as they appeared to the popular mind. It was indeed an era of wonders. The golden age of the poets had at last returned, and the Christian mind, not yet stripped of all its heathen associations, could hardly fail to transcribe the strange and stirring events of the times in the language and dress of the ancient popular poetry. But the Christian mind was partly regenerated by the energy of the new religion; and in the spirit of benevolence, which was thus enkindled, the pious and fervent soul would seek to impart to others its precious acquisitions in an attractive dress. It is only thus that we can account for a beautiful simplicity which pervades so many of these oracles. And while the soul was glowing with the sacred truths expressed, what wonder that the author inspired with his theme should declare it as the counsel of God?

But further. There were also the popular Christian impressions of the speedy second advent of the Messiah, and these from the time of St. John increased until they

became a cherished sentiment of the church. Hence the Christian Sibyl delights to recount the scenes of the latter days. And here there is a Jewish and a Christian feeling combined. Rome had been the uncompromising enemy of both Jews and Christians, and the time of her overthrow was hastening on. All horrors were accumulating around her, and the matricide fugitive supposed to be foretold by St. Paul and St. John, the Antichrist, the execrable Nero, would soon come forth from his hiding place as the vicegerent of Satan, and then cometh the end, the destruction of the wicked and the reward of the just. All these, supposed to be so graphically described in the Scripture prophecies, were specifically defined, and again and again reiterated by the Sibyl. Now, in view of the general representations of Scripture, and the popular impressions of the Christian church, combined with the bitter sufferings and persecutions of both Jews and Christians, what wonder is it that the poet of his times, at all sympathizing with these stirring events and ardent hopes, should with some allowed poetic license array his mingled thoughts in a prophetic garb? And this he would do in the very warmth and honesty of his heart. But what use would be made of these scattered poems, or in what way they might be accommodated to the purposes of the early defenders of Christianity, is another question. Indeed this whole matter of quotations among the early Christian writings deserves a thorough exploration.

The thought is frequently suggested, where is the poetry of the early church? Where are those hymns to Christ of which we have heard so much? But few of these devotional songs have come down to us. Eusebius says that "the psalms and hymns of the brethren, written at the beginning by the faithful, do set forth the praises of Christ, the word of God, and attribute divinity to him." And long before this, Pliny declares, "The Christians were accustomed in responses to sing hymns to Christ as to a God." The most ancient Christian hymn extant is reputed to be that of Clement of Alexandria. It is an ode in anapæstic verse, commencing Σῶτερός Ἰησοῦς. See Colman Ch. Antiq. pp. 226, 227. See also another hymn of the third century, translated by one of our sacred poets, in Dr. Chase's valuable edition of the Constitutions of the Holy Apostles, pp. 421, 422.

But for the humble epics of the Messianic period, do we not find them scattered here and there throughout the Sibylline Oracles? If so, they are at least extrinsically worth an attempt to rescue them from oblivion. If poetry, more than any other form of writing, embodies the dress and thoughts and spirit of any age, and if we wish to embalm in our memories the peculiar costume and distinct lineaments of the early church, what better can be done than to awaken a fresh interest in these forgotten Oracles? For soon, over their fading features, to use the quaint expression of an old writer, "the iniquity of oblivion will blindly scatter her poppy."

But whatever be the origin of these Oracles, they are not altogether useless in the investigation of the history of Christianity. For we find, as the principle material of their structure, a recognition of some of the prominent features of the Christian system. And if it is true that the poetry of any age will faithfully represent the natural and cherished and spontaneous religious sentiments of that age, we may even condescend to repair to these ancient Oracles, and to measure the responses they give. Of one thing we shall be most fully convinced,—that there was in the earliest ages of Christianity a deep-seated and a wide-spread belief in the Deity of the Son of God; and we shall retire from these departing glimmerings of prophecy to behold with a steadier faith, and to embrace with a more affectionate love, the Light of the World, as revealed in the unadulterated oracles of the living God.

J. M. S.

ARTICLE VIII.

REMARKS ON COLLEGES.

BY THE EDITOR.

Statistics of American Colleges, etc. American Almanac, pp. 170—175.

THE pages of the American Almanac for the year 1848, which give the statistics of the colleges in the United States, by a natural process of association awaken various trains of thought on the educational system of this country. In a land and in an age distinguished by a utilitarian tendency, the questions naturally arise,—Is our system the best that can be? Is it the most economical system,—economical in pecuniary and in intellectual resources? Can any thing be saved in endowments, in books, in real estate, or in learned men, who might be set free for the use of other departments of literary and professional labor? Have we attained the *ne plus ultra* of excellence; or is our present method of progress carrying us toward that end? If we continue our present system, or the system of the last few years, in respect to the erection of new colleges, shall we benefit the country, or injure it? Shall we promote its literary and evangelical interests, or retard them? These are questions of great importance. Since the publication of Dr. Wayland's excellent "Thoughts on the Present Collegiate System," additional light has shone upon the subject, confirming his main positions, and showing that we imperiously need a reform.

The statistical tables, above alluded to, give us the following results: number of colleges, 109; students, 10,238; officers of instruction, 780; volumes in libraries, 641,313. Of these colleges, 10 are under the patronage of Baptists; 8, of Episcopalians; 13, of Methodists; 13, of Catholics. The remainder are chiefly in the interest either of Con-

gregationalists or Presbyterians, or are State institutions. Besides the figures above stated, in three of the colleges the number of students is not given; in three, the number of officers is not given, and in twenty-six, the number of books in the libraries is not given. The number of theological seminaries, belonging to the various denominations, is 35; with 99 instructors, 1,260 students, and libraries containing 127,380 volumes. Some of the institutions, both collegiate and theological, it is true, have scarcely gone into operation. The whole number, however, we believe to be underrated rather than overrated. For we notice the omission of one college, (Baylor University, Texas,) and three theological schools, (Meadville, Pa., New Hampton, N. H., and Covington, Ky.,) the latter having three instructors, a respectable number of students, and the elements of a good library, comparing favorably, as to its number of volumes, with other young institutions.

In our colleges and theological schools, therefore, as at present organized, there are 879 officers engaged in the work of instruction,—a little more than one to every thirteen students. Or, setting aside those connected with Catholic colleges, and with one university, in which it is known that there are no officers who are ministers belonging to any of the evangelical denominations of Christians, we have the number remaining, 734. Of this number, it is not extravagant to suppose that at least 500 are ordained ministers or licentiates, or, certainly, persons, most of whom would, in all probability, devote themselves to the service of the ministry, if they were not employed in the higher departments of instruction. The stations they occupy indicate that they are all men of respectable abilities and attainments, capable of instructing religious assemblies, and of guiding, with energy and prudence, the affairs of Christian churches. Most of them are men who would be welcomed in hundreds of pulpits, and hundreds of religious congregations would deem themselves happy if they could secure such men to fulfil the work of the ministry among them, and to take the oversight of them in the Lord. Now it is not to be expected, nor, perhaps, desired that our colleges should be conducted wholly apart from the influence and the presence of evangelical ministers. We should deem it a

great calamity to have so many young men, in the most important and plastic period of their lives, deprived of the example, the counsel and the prayers of devout clergymen. But still, the figures above indicate that the colleges have made an enormous draught upon the ministry. They have absorbed quite a disproportionate share of the clerical talent of the country. While the demands for an able and learned ministry are reiterated on every side, while churches, by hundreds, are destitute of pastors, and the claims of foreign lands are almost unheeded, hundreds who have been called into the ministry unless their former impressions deceived them, are thus withdrawn to the pursuits of literature and science. He who examines the triennial catalogue of any of our theological seminaries, will find against the names of one or more members of almost every class that they are presidents or professors in colleges, teachers of high schools, or the like. Could these five hundred ministers be liberated from their present employments, and restored to the high office to which God has called them, how many destitute churches would be made glad, how many barren spots in the wilderness would blossom as the rose, and in how many missionary stations among the heathen might the lamp of life be held forth, to illumine the sinner's pathway to heaven! Could these five hundred ministers, or any thing like that number, be sent forth "into the harvest," how vigorous an onset might be made upon the forces of the prince of darkness! Could these five hundred ministers be set free from the office of literary instructors, how much talent, influence and power would be thrown into the ranks of the clergy,—which would be felt throughout the body, exalting, adorning, and reënergizing the whole! We seriously question the right of so many ministers to abandon in part, or entirely, the duties of their high vocation, to which they have professed to believe that they were called of God. If ill health, disqualifying them for the office of the ministry, or a general lack of interest in their ministrations, showing that they are not adapted to that calling, or any absolute necessity, is their excuse, the case is a clear one. Such instances are not infrequent. But we fear that too often other causes take men away from the service of God in the gospel of his Son. The pecuniary value of mere literary situations, or the imagination

that they are less laborious, the false idea that they are stations of great dignity and honor, a tribute to a man's talents and acquisitions, or the notion that they afford spheres of wider usefulness, we suspect, may prevail with some, to leave their Master's work of training souls for heaven,—that they may train mere intellects for sick-rooms, and courts, and commerce, for literature, litigation, and the necessities of this little life. What a spectacle it would be, could we collect together these five hundred ministers of Christ, men of exalted abilities and finished education, called of God, themselves being witnesses, to the work of the ministry, many of them in the vigor of manhood and in the extreme energy of their powers,—the Holy Ghost cries to them, in reference to the thousand destitute but whitened fields of labor,—“Whom shall we send, and who will go for us?” They respond, with united voice, “Not one.” The call comes from shepherdless churches, in important and expanding positions, “Who will break to us the bread of life?” They answer, “Not one.” Destitute but thriving towns, growing up on every side, ask them, “Who will rear in our domains the standard of the cross?” They reply, “Not one.” The summons is wafted from heathen shores, “Where are the ‘six men for Arracan,’ the recruits for Burmah, China, Persia, and the islands of the sea?” That mass of ministers of Christ, though not one is bound to the service of a church that holds him at home, send back the answer, “We have none to help you; not one, not one.” Is it so important that ministers of Christ should devote their lives to Aristophanes and Xenophon, to Sophocles, Demosthenes and Homer, to Horace and Juvenal, Terence and Cicero, to mechanics, fluxions and chemistry, to Say and Rawle, which men of the other professions, or of no profession but that of literature and science, could teach as well as they,—that they can be fully justified in thus leaving their Master's peculiar work, to engage in such employments? And is it not deeply to be regretted, that while so few incumbents of the other learned professions are willing to be attracted away from their callings,—though often not lucrative,—the ministers of Christ are so ready to leave the service to which the Holy Ghost has appointed them,—that they

may give themselves to the office of mere literary instructors?

Is it objected that the colleges must be supplied with officers? We answer, if the selection were made on broader principles, if, when such places are vacant, the college boards were to leave out from the list of candidates men who had been called of the Holy Ghost to another and a higher trust, as those who are, on that account, preoccupied and cannot be had,—professors, of equal ability, we presume, might be secured. Or if this is doubted, then, we affirm, there has been an undue multiplication of colleges. And this is our sober opinion. The colleges are too numerous, if men must be called from the sacred profession, or from any profession, where their talents and their energies are imperiously needed, in order to officer them. The territory of the country is too large, if, to defend the forts on the frontier, men must be drawn in excess from the useful pursuits of agriculture, so that the scattered inhabitants die of famine. It would be far better to graduate the size of the territory to the number and capabilities of the inhabitants. There is too much commerce, and it will prove disastrous, if men whose talents are needed in the interests of manufactures, desert their mills, their water power and their steam power, to embark in it. There is too much literature, and the country will be impoverished by it, if men whose calling is in the field or the workshop, forsake their calling to pursue it. The principle is the same. We do seriously believe that the number of colleges in the United States is too great, far too great, for our present wants. And it is an injury, a great injury and wrong to the moral interests of the country and of the world, that so many ministers of the gospel have been absorbed into them. Regarding the call to the ministry in a religious, and, we believe, a proper light, we believe that, like Jonah, when he fled from the presence of the Lord, and took passage to Tarshish, many of the servants of God have abandoned their appropriate calling, and assumed another, to which the Providence of God has not truly summoned them.

The misfortune of this extravagance in the multiplication of colleges can be shown by an appeal to the principles of political economy. There is, under this arrange-

ment, a very great expenditure of resources, without necessity, and which might be avoided. Hundreds and thousands of dollars are lavished, where a great many might be saved, and yet the literary and professional interests of the country would not suffer. In the one hundred libraries and upwards, there must be many books which are mere duplicates. Were there only five or six universities in the United States, or even less,—or were there only one for each of the principal religious denominations,—the money expended in lexicons, commentaries, archæologies, histories, biographies and books of reference, which are now purchased for more than a hundred colleges, might be reserved for the purchase of higher and more valuable works, for the extension of the circle of available literature, science and arts, in each existing university. The thousands of dollars now spent in the procuring of apparatus for some colleges, and for the want of which others languish, might be spared; and, with the money now expended, articles might be secured for all the universities, of great importance to the lasting interests of science. Of the thousands of dollars devoted to the salaries of such a vast corps of officers, more than three quarters might be reserved for the industrial occupations, for commerce, manufactures and the arts, for the cause of Christian benevolence, for the better support of an able, learned and efficient ministry, or for the extension of the cause of religion in the newly settled regions of our country. And the hundreds of thousands of dollars devoted to the erection of buildings, the care of them, and to keeping them in repair, might be set free for more important uses.

It is true that, if the number of colleges were reduced to half a dozen universities of the most elevated character, some benefits now enjoyed by important portions of the community might be abbreviated. A few grocers, tailors, and farmers, in certain districts, might find a less easy and less profitable market for their wares. Some landowners might find the value of their real estate a little diminished. A hundred towns might lose the privilege of the gala-days which now annually, or oftener, shed their genial influences over the regions in which the colleges are situated. A more serious evil is, that the social and intellectual character of the neighborhoods which are

favorably affected, in this respect, by the proximity of literary institutions, would suffer; and a smaller number of persons would enjoy the benefits of a liberal course of education.

But on the other hand would be the items of economy before exhibited: the immense saving of ministerial capacity, which might be reserved for other spheres of usefulness, more strictly within the compass of the sacred calling of those who have been set apart by the Holy Ghost to the work of the ministry; the immense saving of funds now employed in brick and mortar, in salaries, in agencies, in duplicate libraries and philosophical machinery; and besides this, many persons, who now, because a college is at their doors, pass through its routine of studies, instead of becoming fourth-rate scholars, would be skilful merchants, farmers or artizans.

We have no serious expectations, nor, indeed, any desire to secure the abolition of any existing college, or to prevent the erection of any new college, which seems absolutely required by the necessities of the community or the age. If, in an economical point of view, a college is needed in any district,—if greater literary benefits would not accrue to the students and to the country by patronizing an institution already large, wealthy and thriving, having a corps of learned and experienced instructors, a rich library, and a profuse apparatus,—if it is better to withdraw several ministers of the gospel from their high calling to officer a new university, than to leave them to pursue the work to which the Holy Ghost has called them,—if it is better to invest thousands of dollars in buildings, duplicate books and salaries, than to improve those already provided for, and devote the money to the ministerial, professional, intellectual, social, physical or moral benefit of the country and the world,—then let a new college be reared, even at such an expense. But, tested by almost any rule, of economy or utility, we believe that it will be several years before any further multiplication of higher literary institutions will be required. Very few rules of judgment, beyond those of the small shop-keepers and farmers, and the honest tradesmen of a narrow district, whose business might be enlarged by that increase of population and of wants which is created by the adjacency of a college, will require,

for a long time to come, any addition to our literary conveniences. We earnestly wish that these matters were more fully under the control of ripe scholars and conscientious men;—of men who would look to them more with the eye of the scholar, and less with the eye of the merchant; who would pay more attention to the real demands of literature and the real necessities of the world, and less to the external growth and prosperity of insignificant portions of geographical territory. We believe that a change in the policy of the country, in this respect, would be greatly promotive of the interests both of literature and religion.

We have ventured to suggest above that the number of colleges might be so far reduced, as to give only one to each of the principal religious denominations. This rule, we conceive, might be advantageously applied to the theological seminaries of our land. It is true, the instructors in them, though they are clergymen, are engaged in a work which has a visible and direct bearing on the work of the ministry. Those who teach in colleges, educate more young men for the professions of law and medicine than they do for the sacred office. But in the schools of theology, every teacher is conscious that he is training candidates for the ministry; that though he has ceased to officiate statedly in the work of preaching the gospel, yet he is preparing others to preach in his stead,—perhaps, more efficiently and successfully. But in the case of these institutions, it could be wished that one of each denomination were deemed sufficient. In respect to the peculiarities of each denomination, certainly this plan would give to each, what is perhaps desirable, the training and moulding of its own leaders. But how obvious is the question, “To what purpose is this waste?”—when we are told that in these United States there are five institutions belonging to the Congregationalists, all in New England, with eighteen professors; eleven belonging to the Presbyterians, with nearly forty professors; eight belonging to the Baptists, and two or more belonging to each of several other denominations;—together with the usual provisions of buildings, libraries, etc. While so much capital, both pecuniary and intellectual, is absorbed in these institutions, we are interested in observing that there are only eleven Law Schools, most

of whose professors, in addition to their duties as teachers, are usefully engaged in the duties of their profession ; and only thirty-four Medical Schools, whose officers likewise, in the vacations of their lectures, are employed in dispensing the benefits of the healing art. Yet the number of students in medicine is three or four times as great as the number of students in theology.

We believe that an improvement in the prevailing notions is demanded. A few higher schools of instruction, a few professional schools, or only one or two of each, well endowed, well sustained, with full libraries, with complete apparatus, with amply qualified teachers, and the means of aiding them to increase their qualifications furnished with a liberal hand, and numerous pupils to reap their benefits,—would be infinitely better than our present system ; better for the institutions, better for the students, better for the officers, better for the literature and science of the country, better for all its interests, professional, literary, intellectual, industrial and moral.

ARTICLE IX.

XENOPHON'S MEMORABILIA OF SOCRATES, with Notes, by R. D. C. ROBBINS, Librarian, Andover Theological Seminary. Andover: William H. Wardwell. New York: Mark H. Newman & Co. Boston: John P. Jewett & Co. pp. 417. 12mo. 1848.

EVERY thing pertaining to the character and life of Socrates is a matter of interest. He was one of those extraordinary men whom centuries can seldom produce, and who strike the eye as luminous points, when we look down the vista of past generations. Indeed, it would be difficult to point to a single man, not immediately inspired of heaven, who ever attained to such a lofty intel-

lectual and moral elevation. He seems rather to belong to the same class with the seers and prophets, "who spake as they were moved by God." While Plato, the most gifted of his disciples, charms us with all the graces of an inimitable diction, or astonishes us with the vigor and boldness of his most gorgeous imagination, Socrates wins our love and confidence with the unadorned simplicity of his entire manners, with the deep pathos of his warnings, and the solemn truth of his teachings. In whatever light we contemplate his character, we are filled with amazement. Whence comes it, that in an age of such general corruption, we find a single man of such unsullied purity; and in the midst of selfishness, and avarice, and ignorance of all true virtue, we find such generosity, such elevation above every thing sordid; such clear, and striking, and correct views of moral truth! A careful and dispassionate contemplation of the facts will not diminish our wonder.

We have no intention of presenting any thing like a view of the character of Socrates. The chief which we could say upon this subject, has long since become familiar to all who have any knowledge of antiquity. The same lofty sentiment and severe simplicity of life and doctrine which we admire have awakened the like emotions age after age, in a multitude of minds. We might in vain search the annals of many nations for a similar picture; and hence, all who have met with this, have paused to gaze and admire. How striking is the attitude in which he is presented on that single day, when he acted as president in the assembly which tried the nine generals. The incident, though related in the concise and unaffected manner of Xenophon, could escape the observation of none but the most unthinking. "On a certain occasion," says Xenophon, "he became a member of the senate, and took the senator's oath, under which he was to act in obedience to the laws. And having become the presiding officer among the people, when they were eager to put to death, contrary to the laws, by a single vote, nine generals,—Thrasyllus and Erasinides, with all their colleagues,—he did not consent to put the vote, though the people were enraged at him, and though many and powerful men threatened him. But he considered it of more importance to keep his oath than gratify

the people contrary to justice, and to guard himself against those who menaced him." It is seldom that we behold the spectacle of a single man, withstanding the solicitations and the threats of a whole people. Let us mark the weighty and satisfactory reason for such singular conduct. "And he acted thus," continues his vindicator, "because he thought the gods observe men not as the multitude suppose: for they think that the gods know some things, and are ignorant of others; but Socrates believed not only that the gods knew all things, both those things which are spoken and done, and those things which are planned in silence, but also that they are present every where, and give signs to men concerning all human affairs."

No other incident occurred in the life of Socrates, which was calculated to test his virtue so severely, until his trial before the judges who condemned him to death. The *Apology*, as it is called, which he made at this time, is reported to us by the pen of Plato. It is altogether a remarkable defence. Without aiming apparently to vindicate himself, for he had violated no law of his country, but rather, pursuing that line of remark which would most likely ensure his condemnation, he continued to utter those deep moral truths, which were so weighty and powerful from his lips, and to the defence of which he had devoted his life. He well knew that it was the adherence to these very truths which had aroused the enmity that prevailed against him; which had stirred up from the inmost depths of the heart, and had brought to light in most unamiable aspect, the pride, and ignorance, and selfishness of his age: yet with a full consciousness of this fact, and well knowing, too, that life or death would be the issue of his present trial, he was in no degree intimidated; but rather, taking confidence from the reflection that his enemies could at the worst inflict no heavier punishment upon him than death, which he earnestly desired, and that this was his last opportunity, he poured into the ears of his guilty judges, those startling truths and fearful warnings which the occasion rendered tenfold more effective.

Christianity has raised up many who have not refused to yield their lives in defence of the truth; so that the spectacle of the martyr has become familiar to our minds.

It was not so at Athens. The death of Socrates was an event unlike any thing that had been witnessed within sight of the Acropolis. His teachings were strange truths, and his adherence to them was still more strange. The following words, which were among the last he uttered in public, must have derived great force, in contrast with the time-serving doctrines of contemporary philosophers. "The difficulty, O Athenians, is not to escape from death, but from guilt; for guilt is swifter than death, and runs faster. And now I, being old and slow of foot, have been overtaken by death, the slower of the two; but my accusers who are brisk and vehement, by wickedness, the swifter. We quit this place: I having been sentenced by you to death; but they, having sentence passed upon them by Truth, of guilt and injustice. I submit to my punishment, and they to theirs. These things, perhaps, are as they should be, and for the best." The *Apology* closes thus;—"It is now time for us to be going,—for me, who am to die, and for you who are to live: which of us goes forth to the better condition, is hidden from all save the Deity." These were the last words that fell from the lips of Socrates, in the ears of the Athenian people. He was now led away to prison, where he remained thirty days before he drank the hemlock. This period was spent in conversation with his more intimate friends. We can hardly conceive how a man unenlightened by the truths of Christianity, could approximate nearer to the spirit of the Christian, than did Socrates in these, his last hours. Though the whole scene of the unjust condemnation and cruel death of this good man has ever been too painful for our minds to dwell upon, yet it is no small compensation for the anguish we feel, to observe the moral triumph of goodness over malice and injustice; to see how impotent are the shafts of the wicked, when aimed at the upright man; and to witness, as we would fain hope, the departure of a truly good man to that paradise which Christianity reveals to us. His cheerful serenity, as he bids adieu to his sorrowing friends, reminds of the words of an inspired writer,—“Mark the perfect man and behold the upright; for the end of that man is peace.”

We cannot but allude here to the last words of Socrates, which have been so often misunderstood, and which seem, at first view, to be quite unworthy of him at such an

hour. To understand the remark, it is necessary to bear in mind what every Athenian well knew, that it was customary, on recovery from sickness, to make a sacrifice of some kind or other to Æsculapius, the god of medicine. It was in accordance with this practice that Socrates, just as he expired, said to his friend who stood by, "Crito, we owe a cock to Æsculapius; but pay it to him, and do not neglect it." As much as though he had said, "I am now recovering from a disease,—this life upon the earth; I am on the point of gaining perfect health,—the spiritual life upon which I am entering. Therefore, make for me an offering appropriate to such an occasion." Nor are we to infer from this circumstance that Socrates believed in the prevailing superstitions, or intended to inculcate in his friends such a belief. He seized upon a trivial custom of his time to impress upon the minds of those around him an important doctrine,—the immortality of the soul; and thus with his last breath he reiterated, in an unexpected and striking manner, the solemn truths upon which he had been discoursing.

While the *Apology*, the *Phædo*, and the *Crito* present us with the view of the last days of Socrates, the *Memorabilia*, as we think, furnishes the most simple and distinct picture of his life and teachings. There are few books which we prize so highly. There is no book among the remains of classical antiquity, which reminds us so often, we would say it without irreverence, of the life and doctrines of the great teacher, who appeared a few centuries afterwards in Judea. It is perhaps for this very reason that the *Memorabilia* appears to us so remarkable a work, and so worthy of our attention.

We think Mr. Robbins has performed for American students a very acceptable task in multiplying the facilities for understanding this book. As it is among the more difficult of Xenophon's writings, and as it is read in many colleges in the early part of the course, an edition which should have numerous grammatical explanations was very much needed. The German edition of Dr. Kühner seemed to be well adapted to supply the want which was so generally felt. This edition, with the notes translated, and with various additions, has been published nearly at the same time in this country and in England. With the opinion which we have formed, from a notice in the Clas-

sical Museum, of the work of the English editor, Dr. Hickie, we should give the preference, both for critical ability and for correct apprehension of what the student needs, very decidedly to the American edition.* It is, we think, one of the most critical and valuable aids to the study of an ancient classic, which has ever been issued from the press in this country; and it will be undoubtedly, as it deserves to be, widely circulated.

The general character and object of the *Memorabilia* are stated by Mr. Robbins in his preface, which will repay an attentive perusal.

The analyses at the beginning of the several chapters, are a feature in this book deserving special notice. They seem to be well executed, and are calculated to furnish very great and important assistance to the student.

We regret to say that in addition to the errata at the end of the book, we have noticed a considerable number of errors which are not corrected, occurring chiefly among the notes. They are, however, for the most part, such as will occasion the student no trouble, as they consist principally in the accents.

While we have examined with much satisfaction the notes on several different chapters, we have marked the following points, on which we either disagree with the views presented, or at least are compelled to doubt their conclusiveness. If we have in some instances assumed a tone too positive in the expression of our own opinion, it is rather for the sake of brevity, than because we are unconscious of our liability to error.

BOOK I. CHAP. 1.

1. "After $\acute{\omega}\varsigma$, and especially when it is followed by $\acute{\alpha}\xi\iota\omicron\varsigma \epsilon\lambda\mu\acute{\iota}$ [$\acute{\alpha}\xi\iota\omicron\varsigma \epsilon\lambda\mu\acute{\iota}$] etc., the dative designates the object in regard to which, or in whose view the thought expressed has value. See Kühn. Gr. § 284. (10) b." The fact that the clause is introduced by $\acute{\omega}\varsigma$ does not affect the government of $\tau\eta \pi\acute{o}\lambda\epsilon\iota$. The dative might have remained, had

* Since writing the above, we have learned that the English edition is to be published in this country, under the editorial supervision of the Jay Professor of Languages, in Columbia College, New York. We regret this, not only as an infringement on the rights of the American editor, but because we think the edition of Dr. Hickie will be less useful to students.

ᾧ been used instead of ὥς; or had the clause been independent. These brief, and perhaps elliptical clauses, where the dative occurs after ὥς are, as we think (ὥς ἐμοί), something quite different in grammatical construction. And again, we do not see the propriety of the clause, "especially when it (ὥς) is followed by ἄξιός εἰμι." If the note had begun in this manner, "after ὥς, and frequently also after ἄξιός εἰμι, the dative designates," etc., then the statement would have been correct, although the former part of it would have been irrelevant.

2. "διετρεβόλητο γάρ, it was very commonly reported," etc. If this is to be translated as an imperfect, the student would naturally inquire, why is the pluperfect used? We think it may with propriety be translated as a pluperfect, like the Latin phrase "pervulgatum erat," which is also given by the editor in the note. *It had been currently reported*; that is, previous to his trial and condemnation; and hence the greater injustice of his accusers in the charge of impiety.

3. "Κακείνος δέ * * * The δέ may be rendered adverbially, *on the other hand*." We do not think such an adversative phrase would express the idea. Does not the clause mean, *and he also believed in like manner*?

4. "ὥς τοῦ-προσημαίνοντος. This phrase is equivalent to the participle of the verb to think or say and the acc. with the infin.; λέγων τὸ δαιμόνιον προσημαίνειν." Kühner, (§ 312, 6,) as cited below, makes the same statement. To us the remark does not seem entirely true; for, as the editor immediately says, "ὥς, with the genitive of the participle, frequently indicates the *subjective ground* of the foregoing action; as here the real cause in the mind of Socrates, which enabled him to forewarn, etc." *The real cause in the mind of Socrates*, but not necessarily one which he expressed, as would be implied by λέγων. Thus, too, in the example cited by Kühner, "παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἰσομένης (i. e. λέγων μάχην ἔσεσθαι)," there is an important difference between the clause in the parenthesis, and the one preceding it. He gave orders to them to prepare themselves, *as if there would be a battle*, that is, leaving them to infer it; but not *telling them that there would be a battle*.

7. "μαντευσομένους, oraculum consulere, to consult an oracle." Is the phrase, oraculum *consulere*, intended as a translation of the Greek word preceding it?

14. "εἰς ἀνθρώπους εἶναι, to go out of doors or among men." There is some objection to translating these words in this manner; since it implies that εἶναι is the infinitive of εἶμι, rather than of εἰμί, and since the idea of "going" is contained only in ἐξιτητέον. It will appear, upon examining the text, that the words quoted are incomplete by themselves, and can hardly be separated from the clause in which they belong. In its present form, the note is rather calculated to perplex than to assist the learner.

ἄπειρα τὸ πλῆθος. It would have been well to suggest the ellipsis of τὰ ὄντα in this clause.

18. "φυλάξασθαι τοὺς ἀπειλοῦντας . . . to escape those threatening." Φυλάξασθαι might have been rendered more exactly; not only so as to exhibit the radical meaning of the word, but also the force of the middle voice. We should translate the whole phrase, *to guard himself against those who threatened him*. It is seldom well to translate the Greek article and participle by the English demonstrative pronoun and participle. Every instructor is aware how often he needs to caution the student, in his translations, against that close adherence to foreign constructions which sacrifices the ease and perspicuity of his own language.

19. "τὰ τε λεγόμενα κ.τ.λ. When several words, which would require the article if standing singly, are connected by τε—καί, if they designate but one idea or conception, the article is not repeated, as with πραττόμενα, but when they are considered as independent of, or contrasted with each other, they receive it, as in τὰ σιγή βουλευόμενα. See Kühn. § 245, 2." The substance of the above remark is contained in the section referred to in the grammar. Whether it be true or not, we do not pretend to say. We think, however, that the usage of the Greek writers in sentences of this sort, may be stated more simply and more intelligibly to those, at least, for whom elementary grammars are intended. Thus, the statement of Jelf is simple, and we think preferable. "If several independent substantives occur, each of which requires to be distinctly brought into view, the article is repeated before each; but where this is not the case, the article is used only with the first, sometimes with the last." The principle is the same in the English language, and stated in this form, is quite plain. Perhaps, however, the statement of Kühner is intended to express something more than this; and is

to be understood in a literal and absolute sense. Thus, *τά τε λεγόμενα καὶ πραττόμενα*, *those things which are not only spoken, but also executed*; both participles, "spoken and executed," being predicated of the same actions. We do not understand Xenophon's expression in this way, nor if it were possible to interpret this phrase thus, could the principle be generally applied.

BOOK IV. CHAP. 2.

1. "*καθίζοντα εἰς*: sometimes verbs of rest involve the idea of the motion that preceded, and may hence be followed by *εἰς*." This remark is unnecessary in this place, as *καθίζω* is not always, nor even generally, a verb of rest, but of motion. It corresponds more nearly to the Latin "*sido*," whereas *κάθημαι* denotes rest, and corresponds to "*sedeo*," in Latin.

3. "*Εὐθύδημος οὗτος*;" proper names, with the demonstratives, *οὗτος*, *ἐκεῖνος*, *ὅδε* and *αὐτός* do not take the article. See Kühn. Gr. § 246, 3, (b)." This remark is quite too general. For instances where a proper name takes the article and demonstrative pronoun, see Thucyd. 2, 29; 2, 65; 2, 100. Cyrop. 1, 2, 1. Plato Gor. 482, A; 526 B. We doubt not that numerous other examples might be readily cited; for the above are such as occurred to us at the moment, on first reading the note. Kühner's statements on this subject require some modification.

"*ἐν ἡλικίᾳ γενόμενός*, when he shall arrive at the age of manhood. '*Ἡλικία* is used, *κατ' ἐξοχὴν*, for manly age, i. e. from eighteen to fifty." This note implies that Euthydemus could speak in the popular assembly when he had arrived at the age of eighteen; whereas, it will appear from examining a note on the preceding page, that this privilege was granted only to those who had completed their twentieth year.

6. "*ἤδη μὲν κ.τ.λ.* As Euthydemus is said to have gone away, in § 3, the things about to be narrated must have taken place at another time." Euthydemus is not said in § 3, *to have gone away*; it is only stated that *he was going away* (*ἀποχωροῦντα*); but Socrates with wonderful dexterity detained him, and drew him into the conversation which follows.

21. "*τοῖς μὲν . . . τοῖς δὲ* like *ποῖς μὲν . . . ποῖς δέ*." That is, these correlatives are translated alike into English;

but we are not thence to infer that the same distinction does not exist here between the particles *τοῖς* and *ποῖς* which always exists between them.

22. "*Οὐδὲ δι' ἑν τούτων*, by none of these things." There is here an ellipsis of *ἀνδραποδάδεις καλοῦνται*; and we cannot say they are called servile *by* none of these things, but, *on account of*, etc. The rendering of *Οὐδὲ δι' ἑν* would be more full and accurate, if we should say, *on account of no one* of these things. The phrase is more emphatic than *δι' οὐδὲν τούτων*, which we should render on account of *none*, etc.

26. "*ἡψεύσθαι ἑαυτῶν*, lit. *to deceive*, but here—*μὴ εἰδέναι ἑαυτούς*," etc. We understand *ἡψεύσθαι* as passive, and should rather render the phrase, *to be deceived in respect to themselves*; or in the connection, *διὰ δὲ τὸ ἡψ.*, *but by being deceived in respect to themselves*, etc. The construction is not uncommon. Lid, and Scott, sub voce, have some examples; Pope gives a more complete account.

31. "*τὸ δγυαίνειν φέγοντα*, pertaining to health." We should rather say, *bringing health or contributing to the health*.

In reading the notes upon several other chapters, we had marked a number of passages for comment. We have thought, however, that by extending these criticisms further, we might give quite a false view of the merits of the work. To select the inadvertencies, or the errors it may be, which lie almost concealed in the midst of so much which is excellent, seems rather invidious; and to those who have not the means of judging of the whole, must give a false impression of the merits of the work. No one, however, who is familiar with the best editions of the ancient classics, will be surprised that different views should prevail, or that mistakes should be made in a commentary so full as this. It is not one of those books, of which instances may be found, which are nearly free from errors because they are equally devoid of excellencies; which are made up of the most trite reflections and commonplace explanations, such as nobody cares for, and the student never consults, for the very good reason that they will render him no assistance. On the contrary, few persons into whose hands this book will fall, can read the commentary without extending their views of the idioms belonging to the Greek language.

J. R. B.

ARTICLE X.

WEBSTER'S DICTIONARY.

BY THE EDITOR.

An American Dictionary of the English Language, containing the whole Vocabulary of the first edition in two volumes, quarto; the entire corrections and improvements of the second edition in two volumes, royal octavo; to which is prefixed an Introductory Dissertation on the Origin, History, and Connection of the Languages of Western Asia and Europe; with an explanation of the principles on which languages are formed. By Noah Webster, LL.D., &c., &c. Revised and enlarged by Chauncey A. Goodrich, Professor in Yale College. With Pronouncing Vocabularies of Scripture, Classical, and Geographical Names. Springfield, Mass.: G. & C. Merriam. 1848. Price, \$6,00.

A good dictionary of a language is, without controversy, the greatest and most useful of literary works. He who has successfully mastered such an achievement is worthy of a place in the foremost rank of critics and of scholars. The utility of a narrative, an essay, a discussion, or a history is, in some sense, confined to the department to which it belongs. A dictionary is a key to all departments of knowledge. It explains the terms belonging to all sciences; and, in explaining their nomenclature, reveals their principles. Many of the books which are written suffer a diminution of value, when the age has passed away which produced them. They belong to a given period; and when they have answered the demands of that period, they are no longer wanted. But a good dictionary has a permanent value. Its stores of knowledge belong as much to one period as to another. It is independent of the changes which occur in society, of the progress of time, and of the topics which successively awaken public interest. While the latter change, the worth of the former remains the same. Even in the slow advance-

ment which takes place in language, by the influence of cultivation, the progress of science, or the introduction of new words from foreign tongues, arising from the intercourse of nation with nation, the dictionary, so far as it goes, retains its utility. And after it has been superseded by later compilations, it remains a monument of the state of language, and of science, literature and art, at the period of its date. It embalms in its pages a fragment of history. It becomes, in itself, a historical document of great truthfulness, interest and reliableness. Thousands of books in our own tongue, on various topics, have, doubtless, lived their little day, and even their titles are now forgotten; but we question whether a single tolerable dictionary that has ever appeared, is entirely lost. In the excellent octavo dictionary of Worcester, published in Boston in the summer of 1846, is a very valuable list of the lexicography of the language, extending to eight royal octavo pages.

The requisites for making a complete dictionary are rarely to be found in one man. They demand almost the uninterrupted study of a protracted lifetime. A dictionary so complete as Dr. Webster's, particularly in the department of etymology, could not be made without the most varied and extensive acquisitions. The nice discrimination, the accurate analysis, the ability of generalization, requisite for affixing exact definitions to so vast a number of words, are no common attainments. Besides the general terms of the language, every science, art, trade, and profession has its peculiar vocabulary. And besides the original words, of pure Anglo-Saxon origin, multitudes have been introduced into the English tongue, out of most of the more important dead and living languages of Europe and of Asia. Hence the work of the lexicographer implies an acquaintance, more or less accurate, with many tongues in addition to his own. The etymology of words and their analogies, could not be traced without it. And to this must be added a knowledge of the technical terms in use in every branch of human occupation. In the brief biography of Dr. W., prefixed to his dictionary, we are informed that his versatile genius busied itself, at some period or other of his life, with almost every department of literature. In addition to the competency for his work, acquired in this manner, the dictionary is enriched by the

knowledge and experience of professors, who have examined the technical terms of their own departments, and inserted any words belonging to their professions, which had chanced, in former editions, to be omitted.

The boundaries of the English language are constantly extending. Every new science and branch of human occupation, adds to its stock of terms. A dictionary at the present day must contain many words which, half a century ago, were unknown. The wider range of our English literature, and our intercourse with foreign literatures, have contributed much to our vocabulary in modern days. We retain the old, excellent terms, the standard staple of our tongue, embalmed in books, and recorded necessarily in our lexicons; and we have drawn together fresh words from foreign sources, as the necessities of the times have created them. Yet most of the new words are skilfully formed out of Latin and Greek elements, and both suited and worthy to hold a permanent place in the language. And he must be a most diligent and attentive reader, who secures for such a work as this, the major part of these terms.

Dr. Webster devoted thirty-five years of his life to the completion of this great work. He brought to the task unusual qualifications for its successful performance. Liberally educated, and inclined to literary pursuits, having a sound judgment and the ability of accurate discrimination, with a taste for the study of language which led him to search out, as a matter of personal and extreme pleasure, the etymologies of the words in common and in uncommon use, endowed with rare industry and perseverance, and enthusiastic in his labor, prepared by extensive acquisitions for his peculiar service, and daily adding to his stores with unwearied pains,—he accomplished the Herculean toil in a manner creditable, alike to himself and to his country; and erected to himself a monument which, on both sides of the Atlantic, and wherever the English language is spoken, will deliver down his name to posterity to his lasting honor.

The scholar who is fond of tracing the derivation and relations of words, will find in the dictionary a never-failing fund of gratification. In numerous instances, the stem-letters of words are pointed out in a great variety of tongues, living and dead, oriental and occidental. Nor is

this a mere gratification of the mind, bent on curious research. In tracing a word through the various languages in which it is found, often important light is shed upon points of history and human development. A word which otherwise would stand as the mere arbitrary sign of an idea, becomes significant and beautiful. Interesting events, upon which the force of a term depends, are sometimes indelibly impressed on the memory; and the elements of speech, from seeming to be a collection of arbitrary forms, assume the appearance of propriety, fitness and order.

We are aware that some of the etymologies proposed by Dr. Webster may appear to scholars fanciful. But when we consider what an enthusiast he was in this department of research, who will not forgive him? If, in his ardor, he has sometimes exceeded the limits of sound judgment, how easy it is for his readers to reject that which is fanciful, and to accept that which is true.

The definitions of words,—the most important thing in a good dictionary,—are generally given in the most direct and compendious manner. The various meanings are, for the most part, properly arranged; and illustrations of the usage of words are added, in brief extracts from standard authors, British and American. He who compares the definitions of many words in this dictionary with the definitions given by earlier lexicographers, such as Walker, for example, will find a very striking difference, and an immense improvement. Having turned, from curiosity, to the words which indicate the peculiarity of our denominational rites, we found the words 'baptize' and 'baptism' less satisfactory than we could have desired. The definitions of these words in Worcester's Dictionary are far more correct and proper. The examination of these words in the two dictionaries above named, reminds us that other lexicographical works, when they come to these terms, are often at fault. For example, in that admirable work, Brande's *Encyclopædia of Science, Literature and Art*, (Harpers, New York, 1843,) under the head of 'Baptists,' it is strangely asserted that our churches acknowledge "three orders of ministers, of whom the messengers correspond to bishops, the elders to priests, and ministering brethren to deacons!"

The present edition of Dr. Webster's dictionary gives

the pronunciation of all the words, by means of current and uniform signs, placed at the bottom of every page. These symbols soon become familiar; and sometimes an unpractised reader finds them of essential benefit.

The first attempt of Dr. W. in this department, was presented to the American public in the year 1806. Immediately upon its issue, he engaged in efforts to improve and perfect the work, by adding to the number of the words, by giving the etymology of terms, wherever he could discover it, and by improving still further the definitions. In his endeavors to fix the derivation of terms, he sometimes followed a word through twenty different languages of Europe and Asia. The American Dictionary of the English Language, which grew out of this revision, was printed in two quarto volumes, in 1828; the price of it was twenty dollars. After the expiration of twelve years, a second and improved edition was issued, in two volumes, royal octavo. In the spring of 1843, Dr. Webster reëxamined the Appendix to his Dictionary, adding some hundreds of words. "It was the closing act of his life. His hand rested, in its last labors, on the volume which he had commenced thirty-six years before." The present elegant quarto edition contains the results of the author's successive revisions, incorporated into the work in their proper places. It contains 1451 pages, with three columns on a page, and is in a smaller type than the octavo edition of 1840. Still, it is sufficiently large, clear, readable, and pleasant to the eye. The volume is an elegant one, and a noble specimen of American book-making. The name of the editor, devoted for thirty years to the study and criticism of words and phrases, as a professor of rhetoric, together with the numerous assistants and references enjoyed by him in his work, as detailed in the Preface, will afford a sufficient guaranty for the taste, accuracy, and completeness of the work. Professor Goodrich, from his long acquaintance and habits of intercourse with Dr. W., is fully in possession of his views, and able to carry them out. With a nice sense of what is due to the great lexicographer, he has interfered with his favorite ideas in but few instances, and in such only as seemed to be called for by the public, as matters of absolute necessity. His labors, instead of being directed to his own fame, are wisely and properly employed to secure and extend that

of the original author. The years expended by Prof. G. upon the revision of the work, have doubtless done more for its perfection than a much longer space of time, similarly employed, during any part of its history. "Including the time," says Prof. G., "bestowed by myself and my two assistants, the labor of about eight years has been employed in this task. Every page has been collated with the latest works on the several departments, (between twenty and thirty in number), and no efforts within my power have been spared, to bring down the work to the present state of science and literature. In doing so, however, I have not relied on myself alone, nor the books which I consulted, to secure the accuracy to be desired. In the most important branches of science, I have enjoyed the assistance of my colleagues and of other professional men, not for mere consultation occasionally, but for the actual revision of all the articles; and the corrections have been made under their direction. In this way I have aimed to give this revised edition the advantages of an encyclopædia, as to the accuracy arising from the union of many able men in its preparation. It is the first attempt of the kind, so far as I am informed, in respect to a dictionary of the English language."

The present edition has several improvements upon those which have preceded it. We have already alluded to the subject of pronunciation. We are glad to observe that the spelling of several words which Dr. Webster had changed from the prevailing use, in conformity with etymology or analogy, has been restored. At the present advanced state of English literature, many of the irregularities of our orthography have become so fixed that it is in vain to attempt to alter them. It is better to submit to them, therefore, than by any violent effort, which public taste will not sanction, to attempt their removal. They cause us no serious inconvenience; and though at war with the principles of English orthography, we fall into them by use as readily and as easily as if they were perfectly regular.

The following statements in respect to orthography, from the Preface of Professor Goodrich, may perhaps gratify those of our readers who cannot immediately possess themselves of the dictionary itself.

"In reference to *orthography*, some important alterations have been made, but in strict conformity, it is believed, with the author's principles on this subject. The changes in our orthography, recommended by Dr. Webster, are of two distinct kinds, and rest on very different grounds. These it may be proper for a moment to consider. His main principle was, that *the tendencies of our language to greater simplicity and broader analogies, ought to be watched and cherished with the utmost care.*

"We felt, therefore, that whenever a movement towards wider analogies and more general rules, had advanced so far as to leave but few exceptions to impede its progress, those exceptions ought to be set aside *at once*, and the analogy rendered complete. On this ground, he rejected the *u* from such words as *favour, labour, &c.* Of these we have a large number, which came to us, in most cases, from Latin terminations in *or* through the Norman French, but encumbered with a silent *u*, as in *emperour, authours, editours, &c.* From this entire class, except about twenty words, the *u* had been gradually dropped; and, in respect to these, scarcely any two persons can be found, however strenuous for retaining it, who are in *practice* consistent with each other or with themselves, as to the words in which this letter is used. In fact, we have reached a point where, unless we take Webster, and the dictionaries which agree with him, as our guide, *we have no standard on the subject*; for Johnson, Walker, and others, retain the *u* in numerous words, into which no one would think of introducing it at the present day. Public convenience, therefore, demands that we do at once what must ultimately be done. No one can believe, that the progress of our language will be arrested on this subject. The *u* will speedily be omitted in all words of this class, unless from the sacredness of its association, it be retained in *Saviour*, which may stand for a time as a solitary exception. Nor is it Dr. Webster who is the innovator in this case, but the English mind, which has for two centuries been throwing off a useless encumbrance, and moving steadily on toward greater simplicity in the structure of our language. Such, too, is the case with certain terminations in *re* pronounced like *er*, as *centre, metre, &c.* We have numerous words of this class derived from the French, all of which originally ended in *re*, as *cider (cidre), chamber (chambre), &c.* These have been gradually conformed to the English spelling and pronunciation, till the number in *re* is reduced to not far from twenty words, with their derivatives; and in respect to them also, the process is still going on—*center* is, to a considerable extent, the spelling of the best mathematical writers—*meter* is the word given by Walker in his *Rhyming Dictionary*, from a sense of the gross inconsistency of attaching to this word, and its derivative *diameter*, a different termination. Others are gradually undergoing the same change; Dr. Webster proposes, therefore, to complete the analogy at once, and conform the spelling of the few that remain to the general principles of our language. *Acre, lucre, and massacre*, present the only difficulty, from their liability, if changed, to be mispronounced, and may therefore be suffered to stand as *necessary* exceptions. Another departure from the principles of English orthography, which Dr. Webster has endeavored to correct, is one that was pointed out by Walker, in very emphatic terms, nearly fifty years ago. The principle

in question is this—that, in adding to a word the formatives *ing*, *ed*, *er*, &c., a single consonant (if one precedes) is doubled, and when the accent falls on the *last* syllable, as in *forgetting*, *beginning*, &c., but *is not doubled when the accent falls on any of the preceding syllables*, as in *gardening*, &c. Walker, in his fifth Aphorism, says, ‘Dr. Lowth justly remarks, that an error frequently takes place in the words *worshipping*, *counselling*, &c., which, having the accent on the first syllable, ought to be written *worshipping*, *counseling*. An ignorance of this rule has led many to write *bigotted* for *bigoted*; and from this spelling has frequently arisen a false pronunciation. But no letter seems to be more frequently doubled improperly than *l*. Why we should write *libelling*, *levelling*, *revelling*, and yet *offering*, *suffering*, *reasoning*, I am totally at a loss to determine; and unless *l* can give a better plea than any other letter of the alphabet, for being doubled in this situation, I must, in the style of Lucian in his trial of the letter T, declare for an expulsion.’ These were the deliberate and latest opinions of Walker. If he had taken the trouble to carry them into his vocabulary, instead of relying on a mere remark of this kind for the correction of the error—if he had simply stated, under about forty verbs, how the participle should be spelt (for he did not give participles in his dictionary), and had altered six or eight words, as *worshipper* into *worshiper*, *traveller* into *traveler*, &c., the error would probably, by this time, have been wholly eradicated from our orthography; and Dr. Webster would have escaped much ignorant vituperation, for following in the footsteps of Walker and Lowth. Walker also says, in his Aphorisms, ‘Why should we not write *dullness*, *fullness*, *skillful*, *willful*, as well as *stiffness*, *gruffness*? The principles of our language plainly require us to do so; and Dr. Webster felt that the change might easily be made. The words which need to be reduced to this analogy are only about eight in number, including *installment*, *inthrallment*, which, if spelt with a single *l*, are liable to be mispronounced *instäl-ment*, &c. Again, the words *expense*, *license*, *recompense*, which formerly had a *c* in the second syllable, have now taken an *s*, because the latter consonant is the only one used in the derivatives, as *expensive*, &c. A similar change is needed in only three words more to complete the analogy, namely, *defense*, *offense*, and *pretense*; and these Dr. Webster has changed. It is sometimes asked, ‘Why not change *fence* also?’ For the simple reason, that its derivatives are spelt with a *c*, as *fenced*, *fencing*, and the word therefore stands regularly with others of its own class. Finally Dr. Webster proposed to drop the *u* in *mould* and *moult*, because it has been dropped from *gold*, and all other words of the same ending. Such are the principal changes under this head, introduced by Dr. Webster into his dictionary. In the present edition the words are spelt in both ways, for the convenience of the public, except in cases where this seemed to be unnecessary, or was found to be inconvenient. These changes, considering the difficulty that always belongs to such a subject, have met with far more favor from the public than was reasonably to be expected. Most of them have been extensively adopted in our country. They are gaining ground daily, as the reasons by which they are supported are more generally understood; and it is confidently believed that, being founded in established

analogies, and intended merely to repress irregularities and remove petty exceptions, they must ultimately prevail.

"The other class of changes mentioned above, rests on a different basis—that of etymology. These will be estimated very differently, according to the acquaintance of different persons with the languages from which the words are derived.

"When Dr. Webster substituted *bridegroom* for *bridegroom*, and *fether* for *feather*, &c., the German critics highly applauded the change. They predicted its speedy and universal reception, because similar improvements, on a much broader scale, had been easily made in their language. But Dr. Webster found the case to be widely different among us. After an experiment of twelve years, he restored the old orthography to a considerable number of such words.

"In the present edition, it is restored in respect to nearly all that remain, from the full conviction that, however desirable these changes may be in themselves considered, as they do not relate to the general analogies of the language, and cannot be duly appreciated by the body of the people, they will never be generally received."

Besides the addition of many new words, a great number of words have been re-defined, with greater accuracy. To the definitions of many words, new shades of meaning have been added. These improvements must have been the result of close reasoning and the most exact scrutiny, and they essentially increase the value of the work.

The latter part of the dictionary is enriched by an extended collection of geographical names, with their pronunciation, covering full forty pages. This is preceded by a few pages, exhibiting the pronunciation of the various letters and combinations of letters in the principal European languages. With this apparatus, a general reader, not acquainted with foreign tongues, will find little difficulty in pronouncing intelligibly and correctly most proper names that occur, in accordance with the principles of the languages to which they belong.

The dictionary of Dr. Webster is a monument of learning and industry—one of the most useful gifts he could confer on his country, and one of the brightest ornaments of our literary hemisphere. We need not here make extended comparisons with other works of a similar character. With a single exception, (Mr. Worcester's,) Dr. Webster's dictionary stands on a higher ground than any of them. The keen accuracy and exquisite taste of Mr. Worcester, in this department, would not easily permit him to be excelled. Both are worthy of all praise. Combining the philosophical principle of Richardson with the

more popular methods of the common school dictionaries, and embracing all that could come into the shape of a definition from the larger cyclopædias and scientific manuals, Dr. Webster has presented us, in a single volume, all that could be reasonably desired in a work of this nature. 'The results of a protracted lifetime of diligent and attentive study are condensed into a book, useful alike to the student and the professional man, the merchant and the mechanic, the artist and the farmer, the ignorant and the learned. England and America will alike honor such a man. His name is identified with his vernacular tongue. And when the growing millions of our population shall reach, in wealthy cities and in peaceful and thriving villages, from the Atlantic to the Pacific, through the whole wide-spread dominion he will be known and revered. The helper and friend, whose name greeted the eye of children, sixty years since, at the first round of the ladder of learning, will be, for hundreds of years to come, among the most useful and instructive teachers in the libraries of the learned.

ARTICLE XI.

LITERARY NOTICES.

1. *A General History of the Baptist Denomination in America and other parts of the world.* By DAVID BENEDICT. New York. Lewis Colby & Co. 1848. pp. 970, 8vo.

The history of an extended denomination of Christians is of great value. Especially when, as in the present case, some great principle of civil government is embodied in that denomination, having been first discovered and maintained by its adherents, even political men have an interest in tracing the history of its development. But a successful historian must be endowed with peculiar talents. It is not enough that he has the industry requisite for the amassing of facts, and access to sources of information, giving him facilities for rendering his book rich in statistics. He needs also a mind possessed of the keenest discernment, that he may know how to sift his materials, giving to the statements found in his authorities to each its due weight, admitting nothing which is not relevant to his subject, and excluding nothing which is capable of shedding light upon it. He needs also an accurate judgment, that among numerous facts of interest, he may be wise in deciding what is to be given, and what is to be withheld; which is to occupy a prominent position, and which is to be placed in the background. He should have also a disciplined and well-balanced mind, that his facts may be arranged in proper order; that he may know when to assume the chronological, when the geographical, and when the æsthetic classification of them;—arranging them so that the truest and most vivid impression may be produced by the contrast of the lights and shades which they cast, one upon another. The successful historian must also be able, in a philosophical manner, to connect events with their causes, and to show how the latter have wrought to produce the former. In addition to these things, he ought to comprehend fully the force of terms, and to be master of the graces of style. Moreover, in no work is the *labor limæ* more necessary than in the writing of history. Every superfluous sentence should be removed, that its place may be occupied by matters of graver interest.

We do not find all these requisites, in the highest perfection, in the book of Mr. Benedict. We are sorry, also, in several instances, to observe errors and omissions;—and even in points where it might be supposed that a good and intelligent proof-reader would have been able to make the corrections. Entire accuracy, however, in a work of such magnitude, ought not, perhaps, to be expected. We know not but we

should rather wonder, that, at his advanced period of life, Mr. B. should have succeeded in collecting so large and useful a mass of facts with so much exactness. A reader, being familiar with the course of events belonging to a small region of territory in his own circle, is prone to reproach the historian if he errs in respect to them,—not remembering how many obstacles might have stood in the way of his coming to the exact knowledge of the truth. Still, if readers in every circle in the country are able to detect errors and deficiencies in their immediate region, as we in New England can in ours, so great a quantity of defects must necessarily greatly mar the value of the work as an authentic and reliable history. It would be wise to make such a book the joint production of a number of the most intelligent and able men, in various parts of the country, that each might bring his quota of information for the perfection of the work. We should wish also to exclude whatever is changing, and to fix only what is permanent. We have observed, in some instances, that the history has become at fault even since the sheets left the press, in consequence of the changes in the churches. In several cases, it is reported that a minister is the present incumbent of a given charge, who has already removed to another field. The province of history is to declare what has been, rather than what is. But notwithstanding these things, we believe Mr. B. has sincerely endeavored to make a faultless book. He has certainly been successful in drawing together a great number of facts and much statistical information, which will essentially aid the future historian. We hope the volume will be kindly received, and we doubt not that it will enjoy an extensive circulation.

We perceive by various hints in the course of the work that Mr. B. designs to follow up the work by another volume, treating on points which are here omitted.

We do not propose to enter upon a minute criticism of the work at this time; we are encouraged by a friend to hope for an extended review of it at a future period.

We have only to add that the volume is handsomely printed on good paper, and adorned with a likeness of the author, and with a very beautiful portrait of Roger Williams. When the Memoir of that distinguished man, by Prof. Knowles, was issued, it was supposed that no authentic likeness was to be obtained. The painting from which this engraving was copied has since been discovered and restored, and there is sufficient internal evidence that it is a true likeness.

2. *The Work claiming to be the Constitutions of the Holy Apostles, including the Canons; Whiston's Version from the Greek; with a prize Essay, at the University of Bonn, upon their origin and contents.* Translated from the German, by IRAH CHASE, D.D. New York. Appleton & Co. 1848. pp. 496, 8vo.

The Apostolical Constitutions were written originally in Greek, and belong to a very early period of the Christian era—probably to the third or fourth century. They are founded on the false notion that divers regulations pertaining to the ordering of the Christian church, were not written in the Scriptures, but handed down for many years by oral tradition. Thus it is said in the eighty-fifth canon,—“The Constitu-

tions dedicated to you, the Bishops, by me, Clement, in eight books, which it is not fitting to publish before all, because of the mysteries contained in them." Basil, also, as quoted by Dr. Chase in his preface, remarks,—“We receive the dogmas transmitted to us by writing, and those which have descended to us from the apostles, beneath the veil and mystery of oral tradition. The apostles and fathers who from the beginning prescribed certain rites to the church, knew how to preserve the dignity of the mysteries by the secrecy and silence in which they enveloped them. For what is open to the ear and the eye is no longer mysterious. For this reason several things have been handed down to us without writing, lest the vulgar, too familiar with our dogmas, should pass from being accustomed to them to the contempt of them.” The Constitutions and Canons of the apostles contain a record of these traditions, and embrace, together with much that is scriptural, many injunctions concerning things in respect to which the Scripture is silent. “The principal interest,” says Dr. C., “which we, of the present day, must feel in the Constitutions, is that which arises from their casting light on ecclesiastical history and antiquities. The Apostolical Constitutions seem to have exerted, silently and indirectly, a powerful influence during several of the early ages of the church. They could not fail to facilitate the introduction and prevalence of the usages which they sanctioned.”

This version of the Constitutions, as we learn from the title, is that of Whiston. Dr. C. has, however, carefully compared it with the Greek, and, in many instances, made important corrections. He has also made an obvious improvement by arranging the eighty-five Canons as a continuation of the eighth book of the Constitutions, and a part of it. The internal evidence of the propriety of this arrangement is that, apart from it, the eighth book of the Constitutions has no adequate close. By appending the Canons, we have a fitting termination of the whole work.

An addition of great value is Dr. C.'s translation of Dr. O. C. Krabbe's Essay on the Character and Contents of the Constitutions, and his Dissertation on the Canons of the Apostles. These translations constitute nearly half the volume, and form a complete thesaurus of information in respect to every thing contained in those ancient records. Every important statement is examined in the light of history, and its bearing on the history of the Constitutions and on the practice of the church, ably discussed. The unscriptural injunctions of the work are set in their true light by the aid of historical references.

Thus the volume contains a complete apparatus for the study of these early writings. In bringing it before the public, Dr. Chase has performed an excellent service for the cause of ecclesiastical history. So able and scholar-like a production is rarely issued from the American press. We anticipate for the work an extensive sale, both in this country, and still more in England.

We are happy to announce our expectation of an extended review of the volume, at a future time, from the hand of a literary and clerical friend, whose aid we have, in several instances, enjoyed.

3. *General History of the Christian Religion and Church.* From the German of Dr. Augustus Neander. Translated from the Second and Improved Edition. By JOSEPH TORREY, Professor in the University of Vermont. 2 vols. 8vo. pp. 740, 768. Boston. Crocker & Brewster. 1847, 1848.

The study of ecclesiastical history is one of the most profitable in which the theologian can occupy himself. The light which it often sheds upon doctrines and institutions, found existing, at various periods, in the church, is invaluable. An able and impartial historian, who may be relied on in respect to his citation of facts, aids every department of theology. Such an historian is Neander; who ranks, at present, as the head of that department. No living man stands by his side, as his equal. He states the facts which come to his knowledge, whether they are for or against any favorite theory of doctrine or practice, whether they favor or impugn the religious denomination with which he chances to be connected. He has devoted the best days of his life to the investigation of the history of the church, and every part of the subject upon which he enters, he treats in the most thorough and satisfactory manner. We are free to say that for judiciousness of plan, for clearness of arrangement, for number, extent, and accuracy of facts, these volumes leave nothing more to be desired.

The translation by Prof. Torrey gives, in general, the sense of the author in pure and easily intelligible English. The manner and idiom of the original, however, is very manifest to a reader of German. To have accomplished so well a work of such magnitude, is highly honorable to his industry and scholarship.

The work of Neander embraces the excellencies both of Mosheim and Milner, without being chargeable with the defects of either. It is neither a fragmentary collection of facts, perpetually broken off because the century is at an end,—to be taken up again and finished in another place,—nor is its chief excellence in its biographical notices. It is at the same time rich in biographies, and made valuable by a clear, discriminating and philosophical arrangement. To those who have been accustomed to no other work on church history than Mosheim, it will be very refreshing to find so great a contrast.

The volumes of this History embrace, I. The period from the commencement of the Christian era to the close of the Dioclesian persecution, A. D. 312. II. From the end of the Dioclesian persecution to the time of Gregory the Great, bishop of Rome, A. D. 590. The subjects in the first volume are treated in the following order. I. General religious condition of the world, Roman, Greek and Jewish, at the time when Christianity first appeared, and began to make progress. This section involves an account of the various philosophies then prevalent. II. Relation of the Christian church to the Unchristian world. Here we have a narrative of the spread of Christianity, of the persecutions of the church under the several emperors, and of the written attacks and defences of true religion. III. History of the church constitution, church discipline, and schisms. IV. Christian Life and Worship. This chapter includes the private life and manners of the Christians, and every thing pertaining to the public worship of God, with all that relates to baptism and the Lord's Supper, during the first

three centuries. V. Christianity apprehended and developed as a system of doctrines. This section embraces an account of the various sects which arose in the church and the world, with a sufficient notice of their founders. After this comes the development of the main doctrines of Christianity, treated in a historical method, and biographical notices of the apostolical fathers, and of several of the early teachers of the church. The second volume is divided into the same number of sections as the first, with the same titles and mode of procedure. We are astonished to see what a vast amount of interesting and useful matter is here brought together. Nothing but the most untiring energy, zeal and industry, could have sufficed to carry the author through such minute and extended investigations as the case in hand must have demanded.

Seeing that much reliance has been placed on the evidence of ecclesiastical history, in favor of infant baptism, and of sprinkling for immersion, we have been interested to examine the notices of this subject in these volumes. In volume first, extending the history of the church to A. D. 312, Neander states, as the result of his investigations—"In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick, where the exigency required it, that any exception was made; and in this case baptism was administered by sprinkling. Many superstitious persons, clinging to the outward form, imagined that such baptism by sprinkling was not fully valid; and hence they distinguished those who had been so baptized, by denominating them *clinici*." His remark that they are superstitious, who cling to the outward form, must of course pass for only what it is worth. It is opinion only, and not history. In a case where the form is that which constituted the example of Christ, left by him for his disciples to follow, to cling to the form is to cling to the thing. The form of the thing is the thing itself, in respect to which our Lord has left us an example that we should follow his steps.

In respect to the subject of baptism during this first period of three centuries, he says,—“Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolical tradition, serves to confirm this hypothesis. Irenæus is the first church teacher in whom we find any allusion to infant baptism; and in his mode of expressing himself on the subject, he leads us at the same time to recognize its connection with the essence of the Christian consciousness. He testifies of the profound Christian idea, out of which infant baptism arose, and which procured for it, at length, universal recognition.” Why did not both Irenæus and Neander perceive that the proper authority of a positive institute is a positive command, and not “a profound Christian idea?” Did God ever, in any dispensation, leave men to discover the obligation of positive institutions, by reasoning upon “a profound Christian idea,” out of which they were to be developed?

On the next page Neander says,—“But immediately after Irenæus, in the last year of the second century, Tertullian appears as a zealous

opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolical institution; for otherwise, he would hardly have ventured to express himself so strongly against it." Afterwards he quotes the words of Tertullian, as follows: "We show more prudence in the management of our worldly concerns, than we do in entrusting the divine treasure to those who cannot be entrusted with earthly property. Let them first learn to feel their need of salvation; so it may appear that we have given to those that wanted." He adds, "Tertullian evidently means that children should be led to Christ by instructing them in Christianity; but that they should not receive baptism, until, after having been sufficiently instructed, they are led from personal conviction and by their own free choice, to seek for it with sincere longing of heart."

In the second division of the history, from A. D. 312 to 590, in referring again to infant baptism, he says, "It was still very far from being the case, especially in the Greek church, that infant baptism, although acknowledged to be necessary, was generally introduced into practice. . . . Among the Christians of the East, infant baptism, though in theory acknowledged to be necessary, yet entered so rarely and with so much difficulty into the church-life, during the first half of this period." In the latter part of the same volume, in alluding to the baptismal formula, he speaks of it as having "originated in a period when infant baptism had, as yet, no existence."

We cite these passages as having an important bearing on the controversy concerning baptism. They are the testimonies, not of an enemy of infant baptism and of sprinkling, but of a believer in them both. We hope such statements will be seriously considered in this country, and permitted to have their proper influence.

In conclusion, we would only remark that these noble volumes are finely printed and bound. So far as we have observed, there is great accuracy in the typographical execution. They are worthy of a place among our very best histories. What a fine present they would be to a pastor's library!

4. *The Life of Bunyan, Author of the Pilgrim's Progress; compiled from his own Writings, and from other Authentic Sources.* By IRAH CHASE, D. D. New York. L. Colby & Co. 1847. pp. 166, 18mo.

No one can be otherwise than interested in the life of this eminent man. Though at first an humble mechanic, and afterwards a dissenting preacher, persecuted by the public authorities, and imprisoned for twelve years, his name is associated with the literature of the English tongue, and will go down to future ages, to be admired, venerated and beloved. His own work, the "Grace abounding to the chief of sinners," has furnished the principal materials for his biography. In that work, he gives a very minute account of his religious history and experience, in a manner that shows that, if he was not a student of books, he was a very expert and discriminating student of his own heart. The most important items in his history are generally well known. He was born at Elston, fifty miles north of London, A. D. 1628, early in the reign of Charles I, and died at the age of sixty,

A. D. 1688. Thus he embraced in his life the stormiest period of England's history ; and for the illustrious men it reared, one of the most honorable and distinguished. Within the first page of the Memoir, Dr. C. gives a hasty but accurate compendium of the striking points of that remarkable period.

Dr. C. has drawn the largest share of his materials from the autobiography before mentioned ; wisely connecting the parts together by the intervention of suitable remarks, and giving the reader such explanations as are necessary for a full apprehension of the subject. It will be remembered by the admirers of Bunyan, that although at the time of his marriage he was so poor, that he and his wife "had not so much as a wooden spoon between them," yet, at her father's death, she received two books as her patrimony,—*Practical Piety*, and the *Poor Man's Pathway to Heaven*. These books Bunyan and his wife read together, and doubtless found them important helps in their religious course. Dr. Chase has discovered these books, and given in the Memoir, an extended analysis of their contents. The latter of these books was first printed in England in 1601, and, within the space of forty-seven years, passed through twenty-seven editions. It is a theological work, "in the form of a conversation between Theologus, a Divine ; Philagathus, an Honest man ; Asunetus, an Ignorant man ; and Antilegon, a Caviller."

The other book, the *Practical Piety*, seems to have been a great favorite in its day. It was written in the reign of James I, and "early translated into French and other languages on the continent of Europe." There is also in the library of Harvard University a translation of the same into the language of the American Indians. It was printed at Cambridge, in 1685, and was doubtless the work of the apostolic Eliot. Dr. C. remarks that the edition which he consulted was the seventy-first.

The course of Bunyan's religious exercises, as detailed in this little volume, is in the highest degree interesting and profitable. We earnestly commend them to the perusal of religious persons of our own, or any times. A sufficient account is given in the book, also, of Bunyan's persecutions and imprisonment. It was during his confinement in Bedford jail, that he wrote Part First of the *Pilgrim's Progress* ; the second was written "ten or twelve years after his liberation. Bunyan was a voluminous writer." The whole number of his works, large and small, is sixty. He published six during the last year of his life. He was known as a devoted Baptist preacher ; probably he was among the number of those who so vexed the righteous soul of the excellent Baxter, as to engage him in that violent opposition against the denomination which procured for him the gracious title of "The Maul of the Anabaptists." Strange, that the Non-Conformist clergy, who were themselves trodden under the iron heel of ecclesiastical oppression, should persecute their brethren who were fellow-sufferers with them !

Dr. Chase has performed his part of the work wisely and well. The present edition is, in shape, cut down to the standard of Sabbath school books, and fitted by its cheapness for general circulation. We could wish that besides the present edition, a somewhat more generous one might be published, of larger size, with wide margins, and at least a

likeness of the "Ingenious Dreamer," which, in these days, could be procured without much difficulty.

We will venture here to express our wish, not in respect to the books of this firm alone, that when publishers find it convenient to append to their books advertisements of their publications, they would insert at least a single blank leaf between the "Finis" of the work and the announcement of their wares. It is unpleasant to the eye to see the pages run on, as if the bookseller's notices were the concluding chapter of the book, containing the climax and catastrophe of the whole.

5. *Memoir of Sarah B. Judson, Member of the American Mission to Burmah.* By "FANNY FORESTER." New York. L. Colby & Co. pp. 250, 18mo.

Scarcely is the interesting and excellent Memoir of Crocker out of our hands, before we are greeted by another missionary biography, wholly dissimilar in character, but which we read with equal interest, and with sincere admiration of the noble woman whom it portrays. The gifted authoress of this volume has shed around her subject all the elegancies of poetry. By her peculiar manner she has secured for the work a reading, we doubt not, by those who are unaccustomed to seek after books that deal in the language of piety, and find their chief interest in their religious character and influences. The second Mrs. Judson, though called to a different sphere of action from that of her predecessor, shines in her own sphere with equal beauty, and they who have admired and praised the martyr-like career of the one, will follow, with equal but calmer gratification, the unobtrusive, laborious, evangelical career of the other. With her varied accomplishments she sustained the honor of the enterprise, which, by its own greatness, honored and dignified her. In a future edition, we shall be glad to find more copious extracts from her correspondence, and from other productions of her pen.

6. *The Power of Illustration an Element of Success in Preaching and Teaching.* By JOHN DOWLING, D. D. New York. L. Colby & Co. 1848. pp. 106, 16mo.

This is a truly readable and excellent little book. It is the substance of an address delivered at New Hampton, N. H., to the theological class about to go forth into public life. Of the importance of the theme, it is unnecessary for us to speak. Dr. D. remarks that the advantages of striking and vivid illustrations are, 1. To attract and secure attention. 2. To afford scope for copiousness and variety in the exhibition of truths which have been long familiar. 3. To impress the memory by their point and force. 4. To render complex and difficult subjects easy and plain. He proposes, 1. To explain the science of illustration. 2. To give directions for the acquisition of power in it. Under the first head, he speaks of the metaphor, the parable, of example, and of historical and classical allusions. To secure in a high degree the power of illustration, he observes that five things are necessary. 1. A habit of observation. 2. Extensive and varied reading. 3. A reten-

tive memory. 4. A thorough acquaintance with the truths to be illustrated. 5. A readiness in perceiving analogies. The whole subject is exhibited in a pleasing manner, and the discourse itself furnishes a fair example of the excellence which the author aims to inculcate. We commend it especially to the perusal of those who are destined for the pulpit.

7. *The Baptisms of the New Testament: Illustrations of the Ordinance from its Administrations as recorded by the Inspired Writers.* By JOSEPH BELCHER, D. D. Philadelphia. American Baptist Publication Society. 1848. pp. 204, 18mo.

In twelve chapters, founded on as many narratives of the New Testament, Dr. Belcher exhibits that which is most interesting in the history of several of the early converts to the Christian faith—including the scriptural account of their initiation, by public baptism, into the visible fold of Christ. The plan of the work is natural and pleasing, and it is executed in a praiseworthy manner.

8. *A Translation of Paul's Epistle to the Romans, with an Introduction and Notes.* By WILLIAM A. WHITWELL. Boston. Crosby & Nichols. 1848. pp. 108, 16mo.

The author of this translation is a clergyman of the Unitarian persuasion. His work indicates his faith. In many respects it is a good paraphrase, or a simple and intelligible verbal rendering. It follows, however, the method of the commentators of the liberal school. A translator might not, perhaps, be expected to consult all the writers on that important epistle. But we are surprised to observe that while Mr. W. has examined Belsham and Wakefield, he has apparently omitted entirely Stuart, Tholuck, and Hodge. The translation, in many respects, lies open to criticism. Some of its positions, we think, cannot be defended. We fail to find those distinct and direct statements of doctrine, which we think the epistle contains. Without undertaking a formal review of the book, for which, at present, we have not space, we will note a few things which have attracted our attention.

In chap. 8: 3, "God, sending his own Son in the likeness of sinful flesh"—he renders, "God has sent his own Son, with a body exposed like ours to sin." In the next page, 8: 10, he translates, "If Christ's spirit be in you, the body is dead as to its liability to sin." Now here there seems to us a plain contradiction. If the spirit of Christ in a believer renders his "body dead as to its liability to sin," the same spirit animating Christ's own body, it is evident, must set him above the exposure to sin. Besides, sin is not an act of the body, but the intention of the soul. We think the translator has misapprehended the meaning of the sacred writer. Professor Stuart translated the latter passage—"If Christ be in you, the body indeed is mortified on account of sin, but the spirit liveth on account of righteousness."

In chap. 8: 26, 27, the author gives a translation which falls far short of the dignity and force of the original. He renders the verses thus: "Moreover, the Spirit supports us in our afflictions; and even when we know not how to express ourselves in prayer, this same Spirit

pleads for us, without any utterance of ours. For he who searcheth the heart knows what the purpose of the spirit is, that it is conformable to his will in its requests for Christians." Is not this supporting and interceding Spirit evidently the Holy Spirit,—the third person of the Trinity? Our author, of course, denies it; but, as it seems to us, greatly to the detriment of the beauty and force of the passage. He understands it to mean only a Christian spirit or Christian principle personified. In this connection, we would call attention to the fact that throughout the Epistle, wherever the Holy Spirit is spoken of, the words are printed with the initials in small, and not in capital letters. This method, we observe, is common in all Unitarian writings. We suppose the thing designed by this mode of printing is to exhibit the conviction of the writers that the Holy Spirit is not a divine person.

Again in 8: 29, 30, Mr. W. seems to us equally unfortunate in giving the strong and impressive sense of the apostle. These verses he renders as follows: "For those who were objects of his love he separated to be images of his Son, that he might be the first-born of many brethren. Those whom he separated, he invited; and whom he invited, these he knew to be worthy of acceptance; and those whom he accepts he will admit to glory." How much inferior is this to our received translation, both in truth, fulness and power. Olshausen decides in favor of the doctrine of predestination, as it is expressed, in this passage, in our common version.

In ch. 9: 5, where our version gives a not obscure intimation of the divine character of the Son of God, he chooses another reading of the disputed passage in the original, and renders it thus: "Whose are the Fathers, and from among whom the Messiah was to be born; he who is above all being God blessed forever. Amen." There is evidently an antithesis in the verse, as in ch. 1: 3, 4, the Messiah being described in his divine and human natures. Such is the opinion of Stuart, Rückert, Olshausen, and others.

At the opening of ch. 10, Mr. W. seems, in like manner, to have robbed the original of its force: "Brethren, the desire of my heart and prayer to God concerning Israel is for their happiness." This is by no means strong enough. Paul was overwhelmed with such floods of feeling for his brethren, not merely for their happiness, but for their salvation. Our Scriptures speak of being saved, and of being lost. The gospel is so wonderful a provision of mercy only on the supposition that, apart from it, men are in danger of being lost. Dr. Chalmers founds a part of a sermon on this view of the passage.

The translation of Mr. W. is preceded by an Introduction, and followed by a few brief notes. The work is sent forth in a very unassuming manner, making no pretensions, and we suspect will be but little sought beyond the circle of the author's own denomination. It is beautifully printed.

9. *A Treatise on the Structure of the English Language; or the Analysis and Classification of Sentences and their Component Parts; with Illustrations and Exercises, adapted to the Use of Schools.* By SAMUEL S. GREENE, A. M., Principal of the Phillips Grammar School, Boston. Philadelphia. Thomas Cowperthwait & Co. 1848. pp. 258, 12mo.

A new grammar is no strange thing about these days. The press has literally teemed with such products for several years past ; and signs not to be mistaken, indicate that there are "still a few more of the same kind left." The extraordinary activity of grammar-makers has been equalled by that of the compilers of school readers and spelling-books, of which we may almost say that "a nation is born in a day," and dies as soon, to give place to another brood.

Unlike, however, the activity in most other departments of school book making, the efforts at grammar making have been elicited, in great measure, by new ideas on the subject, and improved methods in treating language. The profound investigations of the Germans into the principles of their own, as well as of the classical languages, have given a new impulse to the study of language among nearly all civilized nations. The method of Becker, of treating language in its connection with thought, so happily applied by him to his native tongue, has already been applied by Kühner and others to the Latin and Greek, and many other languages, and furnished with the requisite illustrations and exercises, to make the system simple and practical. It is no longer considered the highest attainment in grammar, to be able to conjugate verbs and govern cases of nouns, but to resolve sentences into their component parts, and describe the character and office of each word and clause in expressing the thought. In this way language becomes intelligible, and its subtle elements are brought within the grasp of analysis.

It is from the impulse of such a spirit that the present work has sprung. Mr. Greene seems to be thoroughly indoctrinated into the new method, and to possess sufficient capacity to apply it successfully to the peculiarities of our tongue. We regard this as a most important step in the history of our language. Some partial attempts of this kind may have been made before ; but Mr. Greene, we believe, has the honor of having first applied the new method uniformly and systematically to the whole structure of the language. In doing this, he had the guidance, to be sure, of the great masters who had done the same thing in other languages, but even to transfer the system to our own language, and adjust it to its genius and idioms, we regard as no trifling labor, and as entitling one to no small credit.

We like the book much,—it is just what is wanted in our grammar schools ; and if accompanied by an abridgment, for the younger pupils, which the author proposes in his preface to prepare, will leave but little to be desired for the purposes of ordinary instruction in grammar in our schools. The plan is simple, and is developed with great consistency and logical ability. Starting with the simplest form of a sentence, which contains barely a subject and a predicate, the author proceeds to cluster around either one or the other of these all the words and phrases contained in the most complicated sentence, and explain their relations, till the pupil is able, at sight, to resolve any sentence into its parts.

We had thought of making a few slight strictures upon some points in the plan of the work, but as these are mere abstract matters, upon which, perhaps, no two persons would agree, we have concluded entirely to suppress our "bill of exceptions," thinking that quite as likely we might be wrong as the author.

c.

10. *The Oriental Baptist*. Vol. I. January to July, 1847. Calcutta. Baptist Mission Press. 2 sheets, 8vo.

It gives us pleasure to notice this monthly magazine. When we recall to mind the events which transpired in India in connection with the arrival of the earliest Baptist missionaries, and now contemplate the Baptist churches in that country, adorned with pastors, and united into a Baptist Association, and now, this periodical issue of a respectable and interesting Baptist magazine, we are impressed with the wonderful changes which a gracious Providence has wrought. This magazine embraces the usual amount of original and selected papers, pertaining to theology, religious intelligence, and miscellany, as elevated in character as the Baptist magazines in England. The editors will be largely dependent for contributions upon the missionary brethren of the various Boards laboring in India, from whom useful papers may be confidently expected. We notice in these numbers some items of intelligence from brethren connected with the American Baptist Missionary Union. The typographical execution of the work is as fair and the paper as good as we usually find in such magazines in England and America.

11. *Biography of Self-Taught Men*. Vol. II. Boston. Benjamin Perkins & Co. 1847. pp. 324, 16mo.

It is a noble service to the cause of humanity to draw out the talents of those who seem born to obscurity, and to encourage aspiring minds to overcome the obstacles to their usefulness. Nothing is more encouraging to young men, struggling under difficulties, than the example of those who have passed successfully through similar emergencies. Many a tear has, doubtless, been brushed away from a manly eye, and a new energy has been awakened in the breasts of those who were ready to faint, through the influence of some striking case of perseverance under difficulties. The circumstances of our age and country give special value to such a work, and create a necessity for the exhibition of such examples. And, though the public newspapers often give the details of similar cases, he who collects and makes them accessible, is a public benefactor. The basis of the work before us was prepared for the press, some years since, by Prof. Edwards, of Andover. The former and present volumes, by Prof. Brown, of Dartmouth College, are substantially the work of Prof. Edwards, some of the materials, however, having been modified, and several new biographies having been inserted in addition to or instead of, those which originally appeared. The book is one of sterling value, and will yield, beyond question, efficient encouragement to many a young student in his struggles. The volume is adorned by a likeness of Mr. Bowditch.

12. *The Trees, Fruits, and Flowers of the Bible*. By MRS. HARRIET N. COOK. American Tract Society. 1847. pp. 120.

In this small volume, we have a description of thirty-one of the trees and shrubs spoken of in the Bible. Each chapter is written in a plain, but good style, adapted to interest young persons; and religious reflections are intermingled or appended in a judicious manner, where

they spring naturally out of the subject. By the consultation of some such work as Carpenter's Natural History of the Bible, many of the items might have been greatly enriched, without adding essentially to the bulk of the book. To such persons as have not ready access to some larger and fuller work, it will prove an interesting companion to the Bible. It contains a few very fine illustrative engravings.

13. *Address to the Senior Class of the Western Baptist Theological Institute, Covington, Ky. Delivered at the Second Anniversary, June 16, 1847.* By R. E. PATTISON, D. D., President and Professor of Christian Theology. Cincinnati. Anderson & Knox. 1847. pp. 31.

Ministers Examples to Believers. A Sermon preached before the Graduating Class of the New Hampton Theological Institution, August 15, 1847. By ELI B. SMITH, Professor of Theology and Pastoral Duties. Boston. Damrell & Co. 1847. pp. 23, 8vo.

These discourses are very excellent productions, full of counsels and cautions adapted to the case of young men just engaging in the ministerial work, and very creditable to the mind and heart of the authors. The address of Dr. Pattison has reference to ministers chiefly in regard to their public work; Mr. Smith's, in regard to their personal habits. The three points specially urged by Dr. Pattison are, 1. "It will require habitual progress in knowledge to sustain yourselves as preachers. 2. Your studies, though not confined to theology proper, should have a concentrated bearing upon the duties of the minister. 3. Labor to secure the conversion of sinners to God, by faith in Christ, as the first step in religion, and as laying the only foundation for successfully training a church in practical piety."

The sermon of Prof. Smith is founded on 1 Tim. iv. 12; and is designed to impress upon young men the importance of being examples to believers. 1. In conversation. 2. In behavior. 3. In charity. 4. In spirituality. 5. In faith. 6. In purity. The discussions on these several points are judicious and sober, and calculated to make good ministers of Jesus Christ.

From a note appended to Dr. Pattison's Address, we learn that the Covington Theological Institution was opened for the reception of students, September 16, 1845. The first year the number of students was 8; the second, 14; the third year commenced the session with 18. The library contains 2000 volumes.

14. *Universalism not of God: an Examination of the System of Universalism, its Doctrine, Arguments, and Fruits; With the Experience of the Author, during a Ministry of Twelve Years.* By MATTHEW HALE SMITH. American Tract Society. pp. 258.

The substance of the works hitherto published by the author on the same subject, is presented in this book in a condensed form. It is written in a manner calculated to secure the attention, and to open the eyes of men to the true character and influence of the soul-destroying errors of Universalism. It is well adapted to the object for which it is written, and we hope it may enjoy a wide circulation. It cannot fail to do good.

15. *Abraham Vest, or the Cast-off Restored. A True Narrative.* Boston. John Putnam. 1847. pp. 142.

Little Henry, the Stolen Child. Boston. John Putnam. 1847.

These little books, kindred to some extent in character, contain very interesting accounts of children, stolen from their parents, subjected to the hardships of a wandering life, and ultimately restored again to their friends. The literary execution of the latter is very praiseworthy; a sufficient guaranty for its excellence in this respect, is the fact that it is the work of Mr. Timothy Flint, the author of a valuable book of *Travels in the Valley of the Mississippi*. They are both prettily printed and bound, and worthy of a place in our Sabbath School Libraries.

16. *Banvard's Library Series.* 8 vols, 16mo. New England Sabbath School Union. 1847.

These most interesting and instructive books, for children of a larger or smaller growth, are put up in a tasteful box, as a Juvenile Library, and will form a delightful present for the young. They are designed to awaken the attention of children, to observe the wonderful works of God, to implant a taste for the study of natural history, and to entertain and instruct, by the exhibition of facts which open the eyes, sharpen the powers of discrimination, and improve the heart. The titles are, *The Young Observers*, in 3 vols., *Singular Instincts of Animals*, *Heads and Feet*, etc., etc.

17. *Anecdotes for Boys. Illustrations of Principles and Character.* By HARVEY NEWCOMB. pp. 144, 16mo.

Anecdotes for Girls. By HARVEY NEWCOMB. Boston. Gould, Kendall & Lincoln. 1848. pp. 144, 16mo.

These little books, gleanings from the history of events and of individuals, and illustrating the true principles of virtuous and upright living, are well selected and arranged, and adapted to produce useful impressions on children and young persons. He who infuses into the mind of the young right principles of action, is a true benefactor of souls and of the community,—of his own, and of coming generations. A terse anecdote, to the point, may be the seed of a harvest of incalculable good. It may awaken thoughts and purposes, whose salutary influence will never cease to be felt.

18. *The Christian Harp.* American Sabbath School Union. pp. 164, small 4to.

The Sabbath School Lyre, a collection of Hymns and Music, original and selected; for General Use in Sabbath Schools. Prepared for the New England Sabbath School Union. Boston. 1848. pp. 80.

The first of these books is a collection of the purest evangelical poetry extant, both British and American,—omitting, however, for the most part, the pieces which are found in the familiar selections used in public worship. It is a sacred gem, exquisite in literary taste, and worthy the attention of every lover of religious poetry.

The Sabbath School Lyre contains a variety of hymns and music, designed to add to the interest of juvenile singing. Some of the tunes are familiar, others are new ; and still others are adaptations of favorite music, hitherto employed for other purposes, to a sacred use. This latter is one of the most pleasing features of the work. It is a valuable little book, and worthy to be patronized in reference to the design it proposes.

19. *Reminiscences of the Best Hours of Life for the Hour of Death, etc.* By JEAN PAUL FRIEDRICH RICHTER. Boston. James Munroe & Co. 1848. pp. 98, 32mo.

The Silent Pastor ; or Consolations for the Sick. James Munroe & Co. 1848. pp. 187, 16mo.

The former of these little books is truly German. It contains conceptions which none but a German imagination would have ever excogitated. Jean Paul is a favorite writer, and his name will go far to commend any of his productions. The first part which is described in the title, is a pleasant narrative, graphic and touching ; not adapted, however, as some might imagine, to alleviate the pains of a sick room and a dying hour ; but rather to interest and instruct persons in health. The second part is an antidote for atheism. It exhibits the boldest conception, and furnishes in a narrative form, with great simplicity, a convincing argument against the folly of the infidel.

The second of these works, "The Silent Pastor," is a delightful little book. It is designed to be a comfort and solace in the sick room. The contents are as follows : The Christian View of Sickness ; Compensations of the Sick Room ; Suffering, the Discipline of Virtue ; God our Help ; Immortality ; Scripture Consolations ; Prayers to be used by and with a Sick Person ; Prayers on Recovery ; Hymns. The basis of the volume is an English work. The thoughts are pure and appropriate, the tone serious, the style chaste, and the whole manner attractive. An additional chapter, from such a work as Thomas Brooke's "Mute Christian," would render the book a very perfect manual for the use for which it is designed. Much of the poetry is truly beautiful.

20. *The Sacred Tableaux : or Remarkable Incidents in the Old and New Testament. Illustrated by Forty Steel Engravings, from the Ancient Masters. The Descriptions by Distinguished American Writers.* Edited by THOMAS WYATT. Boston. Tappan, Whittemore & Mason. 1848. pp. 314, 12mo.

Among the numberless books, sent forth from the prolific press, this is something new. The engravings are in the style of medallions, circular, and about three inches in diameter ; they are arranged, two on a page, and are exceedingly neat, clear and beautiful. The various figures on the quasi-medallions are exhibited as if in relief. The descriptions accompanying the engravings are chiefly by clergymen of several different Christian denominations, and are generally written in a manner to interest and profit the reader. The conception of the work and its execution are equally happy. Its beauty, also, as a specimen of the art of book manufacturing, gives it an additional attraction. We learn that within two or three weeks after its issue, 1500 copies were sold by the publishers.

21. *The Little Republic. Original Articles by Various Hands.* Edited by MRS. T. P. SMITH. New York. Wiley & Putnam. 1848. pp. 228, small quarto.

The object of this little book is not easy to be defined. It is a series of pieces, prose and poetry, by several living authors, each one selecting his topic according to his own taste. As a literary offering it is not without merit; and being handsomely printed and bound, it may occasionally form a pretty present, as a collection of specimens of a small circle of American writers.

22. *Chambers' Miscellany of Useful and Entertaining Knowledge.* Nos. 1—14. Boston. Gould, Kendall & Lincoln. Price 25 cents each.

This admirable series of publications, continues to appear at short intervals. The vast amount of useful and entertaining knowledge which the successive numbers spread before the reader in never-ceasing variety, renders it one of the most popular and interesting books to be found. It is specially adapted to instruct young persons in matters pertaining to history, biography, arts, sciences, etc.

23. *The True Story of my Life. A Sketch of Hans Christian Andersen.* Translated by MARY HOWITT. Boston. James Munroe & Co.

This beautiful earnest sketch of the life of a man of extraordinary simplicity, is adapted to furnish innocent entertainment to an hour of recreation, having the merit of being true and honest, as well as sparkling and poetical. It will be chiefly interesting to the lovers of dramatic literature.

24. *The Well-Spent Hour, and the Birth-Day.* By MRS. FOLLEN. James Munroe & Co. 1848.

Two very excellent and entertaining books for children. Though not decidedly religious, the lessons they teach are distinguished by a pure morality. They may instruct the young in the events which occur in the world, benefit their manners, and improve their social and generous feelings.

ARTICLE XII.

LITERARY INTELLIGENCE.

AMERICA.

Munroe & Co., of Boston, are doing a good service to the cause of science, both exact and popular. They have just published a very fine "Manual of the Botany of the Northern United States from New England to Wisconsin, and south to Ohio and Pennsylvania inclusive; arranged according to the Natural System; with an Introduction, containing a reduction of the Genera to the Linnæan artificial classes and

orders, outlines of the Elements of Botany, a Glossary, &c. By Asa Gray, M. D., Professor of Natural History in Harvard University." It is the best and fullest work on the subject which we have seen.

The same firm have imported from England a quantity of "The Stellar Universe, by J. P. Nichol, LL. D.,"—a popular volume on the stars, of surpassing interest and conformed to the latest discoveries in astronomy. The same firm will issue in a few days, from the English plates, another work by the same author, entitled "Contemplations on the Solar System."

Crosby, Nichols & Co., of Boston, announced some time since the "Life of Rev. Dr. Channing," in two or three volumes. Unavoidable circumstances have, however, delayed the appearance of the work beyond the expectation of the publishers.

At Montreal, Canada, a new magazine was commenced in January, entitled "The Colonial Protestant, and Journal of Literature and Science. Edited by Rev. J. M. Cramp and Rev. F. Bosworth, assisted by Ministers of various Denominations." It is in 8vo., 32 pages. The first number is edited with much ability, containing an unusual amount of valuable matter. It is, as its title indicates, specially designed as a bulwark of Protestantism against the assaults of Popery.

GENERAL INTELLIGENCE.

The missionary, Gutzlaff, has recently completed a voluminous history of China. He has also published at Hong Kong, a Universal Geography, in Chinese, with sixty maps.

The Letters of Columbus relative to the Discovery of the New World, are said to be in press. They will form a volume of the publications of the Hakluyt Society.

In London, a new work on Egypt, of a very extended and thorough character, by the Chevalier Bunsen, is soon to appear. The translation is made under the superintendence of the author.

The Netherlands Bible Society, it is said, have determined to send a gentleman profoundly acquainted with the Oriental tongues, to the East Indies, to study the Macassar languages, with the design of qualifying himself to translate the Scriptures into the languages of Sumatra and Celebes.

In France, within three weeks in November last, the number of books published was 103. Of these, 82 were original works, and 21 new editions or reprints. Two were in English, one in German, one in Chinese, four in Greek, and five in Latin, on topics connected with religion and education. The remaining 90 were in French, as follows: on theology, 3; arts and sciences, 21 new works and 11 reprints;

belles lettres, 39 new works, 8 reprints ; history, 21 new works, 2 new editions. These publications embraced in all 108 volumes.

Some interesting items of intelligence have reached us from Africa. The French Library and Museum at Algiers, founded twelve years ago, contains nearly 1500 printed volumes, besides many manuscripts in Arabic and other languages ; also fossils and other mineral specimens ; 25 relics of sculptured marble, several statues, with numerous inscriptions and medallions, interesting and important to the history of the country.

A new Arabic paper, the Mobacker, has been recently commenced at Algiers, and a copy sent to the Caïd of each tribe. The copy of Beni M'Thar, on one occasion, failed, by some inadvertence, to reach its destination. This calamity created great disturbance in the tribe. A public meeting of the heads of families was convoked on the occasion, and two horsemen were despatched, to inquire what the tribe were to infer from the non-reception of their paper. They were informed that no insult was intended, and the whole matter was set right.

Among distinguished men who have recently deceased, we notice the death, in England, of the Earl Powis, the competitor with Prince Albert for the chancellorship of the University of Cambridge. He died Jan. 7, from the effects of a gunshot wound, accidentally inflicted by his son, while hunting. We notice also the death of the celebrated author, Isaac D'Israeli. He was the son of a Venetian merchant. His first and most popular work was the "*Curiosities of Literature*." He is known also by the *Quarrels of Authors*, the *Calamities of Authors*, and *Illustrations of the Literary Character*, and the *Amenities of Literature* ; also five volumes of *Commentaries on the Life and Reign of Charles I.* He died at the advanced age of 79 years.

At Copenhagen, December 24, died at the age of 65, Professor Finn Magnusen, the celebrated Iceland philosopher. He first studied and practised law for several years. In 1812 he left Iceland and proceeded to Copenhagen, that he might pursue his studies in Northern Literature to greater advantage. In 1815, he was appointed professor of Northern Literature in the University of Copenhagen. He was successively secretary, vice-president, and president of the Society of Northern Antiquaries. His chief works are the "*Theory of the Edda and its Origin*," and a work on the palæography of the North.

At Prague, we notice also the death of Joseph Jungmann, the first Slavonic scholar of the day. We see announced, likewise, the death of Voss, the editor of the works of Jean Paul Richter, and other works. He had recently been engaged in carrying through the press a new edition of his *Deutschlands Dichterinnen*. He completed the last proof November 23, at 12 o'clock, and died the same day at 5.

QUARTERLY LIST.

DEATHS.

DAVID BARRETT, Mooreville, Wash-
tenaw Co., Mich., Oct. 30.
DAVIS COBB, Chatham, Mass. Feb. 4,
aged 30.
JOHN W. CUMMINGS, Moulton, Ala.,
Oct. 1.
GEORGE EVANS, Manchester, N. H.,
Jan. 18, aged 63.
CHARLES VAN LOON, Poughkeepsie,
N. Y., Nov. 21, aged 28.
CALVIN ROBINSON, (licentiate), Madi-
son University, N. Y., Dec. 3, aged
22.
J. A. TISDALE, Aurora, Ohio, Sept. 24.
WILLIAM M. TRYON, Houston, Texas,
Nov. 16, aged 37.
HUMPHREY H. WHIPPLE, Edensboro,
Pa., Dec. 1846, aged 30.
WILLIAM WITTER, Onta. Co., N. Y.,
Sept. 12, aged 60.

ORDINATIONS.

G. H. BENTON, Granville, Putnam Co.,
Illinois.
ANDREW BROADDUS, JR., Mt. Calvary
church, Va., Nov. 20.
EDGAR CADY, Savoy, Mass., Feb. 2.
W. J. CHAPIN, Sun Prairie, Wisconsin,
Nov. 3.
FREDERIC DENISON, Westerly, R. I.,
Nov. 16.
WILLIAM C. DUNCAN, New Orleans,
La., Jan. 2.
D. P. EVERETT, Rehoboth, W. Florida.
JOHN M. GREGORY, Hoosick Falls,
N. Y., Dec. 23.
LUTHER D. HILL, Woonsocket, R. I.,
Dec. 9.
JOSEPH K. HORNISH, Elizabeth, Alleg.
Co., Pa., Dec. 22.
CHARLES L. JOHNS, Lebanon, Tenn.,
Dec. 4.
JAMES M. KNIGHT, Mound Bluff, Mad.
Co., Va., Nov. 19.
ANDREW LEVERING, Pottsville, Pa.,
Dec. 1.
J. LYON, Benton, Ala., Dec. 4.
BASIL MANLY, JR., Tuscaloosa, Ala.,
Jan. 23.
DANIEL H. MILLER, North Stoning-
ton, Conn., Nov. 23.
JOHN H. PHILLIPS, Baltimore, Md.,
Dec. 6.
GEORGE C. POWELL, Liberty, Cham-
bers Co., Ala., Nov. 18.
J. B. RENFRO, Benton Co., Ala., Cct.
S. W. SEXTON, Antioch, Warren Co.,
Mi., Oct. 10.
L. SHERWIN, Londonderry, Vt., Dec.
22.

JOHN A. SMITH, Middlefield, Geauga
Co., Ohio, Dec. 22.
GEORGE W. STICKNEY, Camden, Me.,
Feb. 9.
LORENZO TANDY, Hancock, N. H.,
Feb. 16.
JOSEPH A. TILLINGHAST, North Kings-
ton, R. I., Dec. 10.
E. TILTON, Corinth, Harrison Co., O.
ELI C. TOWNE, Pleasant Grove, Wash.
Co., Pa., Nov. 23.
BENJAMIN WHITFIELD, Mound Bluff,
Mad. Co., Va., Nov. 19.

CHURCHES CONSTITUTED.

Atlanta, Geo.
Batesville, Ark., Oct. 9.
Palusha, Carroll Co., Miss., Oct.
Annesville, Oneida Co., N. Y.
Mt. Olivet, Hanover Co., Va., Oct. 22.
Hoosick Falls, N. Y., Nov. 16.
Newville, De Kalb Co., Tenn., Nov. 21.
Frankford, Pa., Nov. 25.
Bridgeville, Pickens Co., Ala.
Pensacola, Florida.
Fair Mount, Covington Co., Ala.
French's Beach, (Lincolntonville,) Me.,
Dec. 22.
Laurel, Ohio, Jan. 1.
Troy, Ohio, Jan. 12.
Madison, Wisconsin, Jan. 23.
Cleveland, Ohio, 2d chh., Feb. 15.
Philadelphia, Pa., Feb.

DEDICATIONS.

Medina, Med. Co., Ohio, Aug. 12.
Bloomingsburg, Ohio, Oct. 31.
Bloomingsdale, N. J., Nov. 17.
Kennebunk, Me., Nov. 17.
Oxford chh., Warren, N. J., Nov. 17.
Providence, R. I., Nov. 29.
Tarrytown, N. Y., Dec. 1.
Franklindale, N. Y., Dec. 9.
Baptist Bethel, Boston, Dec. 9.
Wilmington, N. C., Dec. 12.
Parkville, Sullivan Co., N. Y., Dec. 23.
Tennants Harbor, St. George, Me., Dec.
29.
Broad St., Philadelphia, Pa., Jan. 1.
West Waterville, Me., 2d chh., Jan. 5.
Danbury, Conn., Jan. 6.
Brooklyn, N. Y., (Concord St.,) Jan. 9.
Orleans, Ont. Co., N. Y., Jan. 12.
Recklesstown, Burlington Co., N. J.,
Jan. 19.
Red Creek, Wayne Co., N. Y., Jan. 25.
North Livermore, Me., Jan. 27.
Adams, Jeff. Co., O., Jan.
Newburyport, Mass., (Green St.,) Feb. 9.
Ware Village, Mass., Feb. 23.